Alexander Campbell and Christian Liberty

James Egbert

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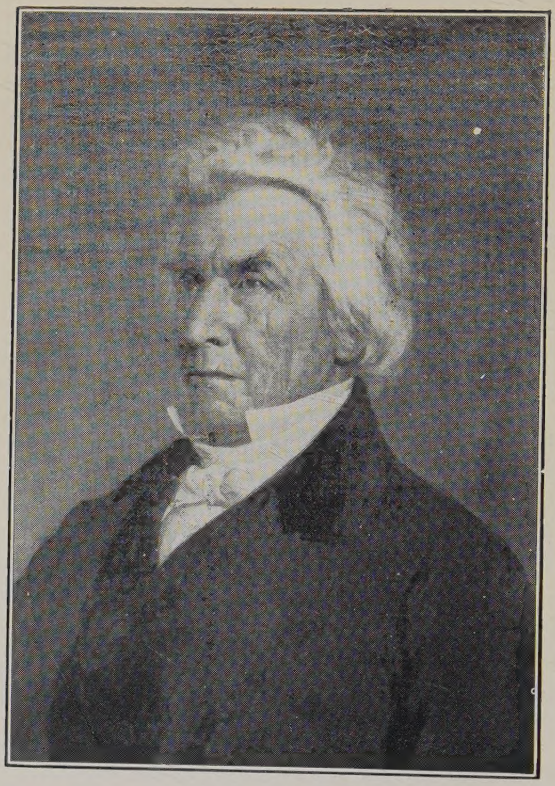

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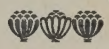
A. Campbell

ALEXANDER CAMPBELL AND CHRISTIAN LIBERTY

A Centennial Volume On His Controlling Ideas—Enforced By His Own Words.

By JAMES EGBERT, A.B., D.B.



Centennial Edition.
1809-1909.

Truth has nothing to fear from investigation. It dreads not the light of science, nor shuns the scrutiny of the most prying inquiry. It challenges the fullest, the ablest, and the boldest examination.—Alexander Campbell.

ST. LOUIS:
CHRISTIAN PUBLISHING COMPANY.
1909.

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Neither Christian faith nor Christian character can be inherited, as the goods and chattels of this world. There is no royal or ancestral path to faith, piety, or humanity. Whatever truly elevates, adorns, or dignifies a human being, must be, more or less, the fruit of his own efforts.—Alexander Campbell.

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Christian Publishing Company,
St. Louis, Mo.

To THE YOUNG MEN OF AMERICA with open minds eager for truth:

To American Manhood which Alexander Campbell held in such high esteem:

In his own spirit and word, "Not that we have lordship over your faith, but are helpers of your joy."—

IS THIS BOOK DEDICATED:

That you may come in touch with and appreciate his great personality:

That you may catch his spirit:

That you may express yourself in your chosen task to your generation as faithfully as he did to his;

That you may get a vision of the Christ as impressive and be as courageous in lifting your age up to it as he.

PREFACE.

The world ever has its revivals. The Renaissance which overspread Europe in the fifteenth Century was a shaking up of the thought-world. Thoughts hidden for ages were resuscitated and made to do service among men. The Reformation which followed in its wake belonged properly to the moral realm and directed its blows to conscience.

Each age is characterized in an especial way by some revival in literature, in painting, in music, in morals, or in religion. The revival of the present day through which we are passing, is the Revival of Personality. Psychology has come. Man is understood as never before. It is the age of humanity. The whole man and the whole of men is the recognition. "All the world of the beautiful and of art is but a single rose thrown over the garden wall, as but a little hint of the infinite riches" of some personal life. So President King is able to say:*

"All values finally go back to the riches of some personal life. We can not be too often reminded that the best the world has ever shown us in literature, or music, or art, is but a partial revelation of the inner riches of some personal life. So Kaftan is in the habit of saying in his lectures at the University of Berlin, that the greatest problem of life is the problem of appreciative understanding of the great personalities of history."

This book is an attempt in this direction. It seeks to know and to feel the force and significance of the controlling ideas of Alexander Campbell as they issue forth in Christian Liberty. On the part of the author it is a soul experience. For the past several years he has been sitting in the presence of this great personality with a longing to know him and to feel the touch of his soul in friendship. He brings only what he said to him with

* Personal and Ideals Elements in Education, p. 78.

the hope that you, too, may find such personal fellowship.

Mr. Campbell was a voluminous writer, having published about sixty volumes. They are all more or less connected with matters and discussions foreign to our time. Few would find time or even care to go to them. Yet amid these pages of seeming dryness are living gems of royal beauty which the world can ill afford to lose. That the world needs these treasures and needs them now justifies the bringing of them.

This is first of all a book for the people. Realizing that many of the best works today are utterly beyond the reach of the average mind because of the use of technicalities of theology and philosophy, the author has endeavored to put things in a clear, straightforward way to the capacity of the average man.

Mr. Campbell is unknown today except by a few who have spent years in his presence. All need to know him, from the least to the greatest. There have been some excellent books written *about* him. The uniqueness of this book is to let him speak for himself.

In a time like this, when brother stands confronting brother, when each would designate the other by some harsh and odious name, when to slay a reputation is counted among earth's most brilliant achievements, when soul would fetter soul—all need to hear the clear, strong voice which rang through the nineteenth Century calling for Christian Liberty.

Extensive quotations from others have been made in order that Mr. Campbell's ideas might stand, both in their comparison and their contrast, along with the best utterance of modern thought. None but the ablest scholars of world-wide reputation have been used in this way. It is the candid judgment of the author that Mr. Campbell suffers nothing from such association. On the contrary, he who began to speak one hundred years ago proves himself by his own utterance to be a scholar among scholars.

In the author's confining himself to the controlling idea of Mr. Campbell in Christian liberty, the treatment may seem

partial, showing but one side of the man. This could not well be avoided. The author proposes in the near future to supplement this work with a treatment of his more constructive labors. This will be a development of his controlling ideas of liberty working out in his efforts for a Universal Christian Brotherhood. The present theme is really limited to a consideration of his principles of liberty. "Alexander Campbell and Christian Unity," will show how he put these principles of liberty to work in men's lives and how in the true American fashion he joined "Liberty and Union."

The author wishes to express his thanks to the Christian Publishing Company of St. Louis, Mo., for their kindness in granting him the use of Mr. Campbell's works.

He is under great obligations to Prof. Albert Temple Swing, D. D., of the Church History Department of Oberlin Seminary, under whom he sat for two years as a pupil, and who so kindly read the manuscript, making valuable corrections and suggestions.

He also desires to express his gratefulness to Miss Lora N. Christe and Miss Jennie H. Jacobson, both of Anaconda, Mont., who so patiently type-wrote the MS., the former Part I, and the latter Part II.

THE AUTHOR

INTRODUCTION.

It is eminently fitting that Alexander Campbell be introduced to the world anew in the year that witnesses the Centennial of the movement which he and his father inaugurated. Mr. Campbell is not known to this generation. It is surprising how little many men of letters and of high reputation in the theological world know of this reformer of the nineteenth century. Great men, however, like great objects in nature, require distance to be seen in their true magnitude. Alexander Campbell's leading ideas are much more in harmony with the thought of the present time than they were with the ruling ideas of the age in which he lived. Thinkers of today in the realm of religion need only to be introduced to this bold thinker of the past century to be impressed with his intellectual power, his mental independence and his religious genius. They will readily recognize in Mr. Campbell one who loved truth more than popularity, liberty more than conformity to existing standards, and loyalty to Christ more than the cherished religious associations and traditions of his early life. Such a man is a blessing to any age, and to such men we are indebted for whatever progress in religious freedom and in religious thought the world has made.

The author of this volume introduces Mr. Campbell to us in one of the most striking aspects of his character—his love for, and his exercise of, religious liberty. He had other characteristics, but without this he never could have been the reformer that he was. It is scarcely too much to say that Mr. Campbell is little known in this feature of his character, to many of those associated with the movement of which he was the most distinguished leader. This fact has become increasingly evident in later years. The timeliness of the book is

as much due to this imperfect knowledge of Mr. Campbell on the part of his friends as to the wider lack of acquaintanceship with him on the part of the religious world at large. If ours be a providential movement in which the hand of God is manifest, we cannot study too closely the men whom He used to inaugurate the movement and to expound its principles. If the religious reformation of which Alexander Campbell became the most conspicuous representative is to be a continuous Reformation, adjusting itself to the new and changing conditions of the world as they arise, the spirit of liberty, and love of truth, and willingness to follow the truth whithersoever it leads, must characterize its advocates, and especially its leaders, in every age. It is in this fact that this volume has its chief value.

Not the least praiseworthy feature of this valuable work is the freedom and fullness with which Mr. Campbell is allowed to speak for himself. After all, he will stand or fall at the bar of impartial history, not by what others have said about him, but by what he himself has said on the great themes upon which he spoke and wrote. Time, which tests all things, will sift out whatever was of transient value, in his utterances, or which served a temporary purpose, but that which is of enduring worth, because it is the worthy expression of immortal truth, will live on and minister to the world's hunger long after towers and monuments shall have crumbled from their granite bases, and our "little systems" shall have had their day and "ceased to be." Some of the statements herein quoted deserve to take their place in the world's permanent literature.

The work is written in a style, and with a literary charm, which comport well with the subject treated. There is, too, an antecedent preparation in the life and experience of the author which has well fitted him for this important task. None but a student of the writings of Mr. Campbell can appreciate at its true value the splendid personality which lies behind his writings, and the greatness of the work he sought to accomplish.

It is understood that it is the purpose of the author later to write a companion book to this on "Alexander Campbell and Christian Union." Meantime, he has done well to put this fearless reformer before the world as the champion of Christian liberty. After examination of its contents, I can most heartily recommend it to all lovers of Christian liberty, and especially to those, whether among ourselves or others, who have never yet come to a real acquaintance with, nor proper appreciation of, the "Sage of Bethany."

J. H. GARRISON.
W. T. MOORE.
F. W. ALLEN.

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PART I.

Liberty and the New World Conditions.

CHAPTER I.

A New Appreciation.

If thou findest a good man, rise up early in the morning to go to him, and let thy feet wear the steps of his door.—*Eccl.* (*Apocrypha*).

Whereof the man, that with me trod
This planet, was a noble type,
Appearing ere the times were ripe,
That friend of mine who lives with God.—*Tennyson.*

You have read my book, but not my heart.—*Elizabeth B. Browning.*

The heroic souls of all time are those who grapple with the hard, prosy facts of existence and draw from them a song of cheer. These are the true helpers of humanity. The wilderness and solitary places are glad for them. And deserts blossom beneath their feet.—*E.*

Into her hands fell a branch of beautiful white flowers, but interspersed with black, ugly thorns. Through tears she said, "I will transform the thorns." So adown the years she went transforming the thorns; sometimes softly, sometimes with enthusiasm, but always with the consciousness that life was growing richer and sweeter. For everywhere about her pathway sprang the loveliest of flowers. While the air was fragrant and the over-arching sky was always blue.—*E.*

CHAPTER I.

A New Appreciation.

This book is the outcome of an experience. Just such an experience as many have passed through during the present age of inquiry. The author is assured, then, of a large and appreciative audience. It is only in experience that souls really touch one another and stand altogether revealed.

Such experiences as followed upon the great awakening of thought have been painful, pathetic and often tragic in the extreme, and who would seek or ever care to portray the mental anguish of the growing mind? They are costly in the passing of the most precious of which our lives consist, not only in cherished ideals but often in the loss of fond personal associations. How often we startle when we awaken to the fact that the saddest death is the loss of a soul which failed to rise with us into the reality of life!

Yet amid the grief and loneliness which attend our way we still keep the upturned face and trust the "Kindly Light" to lead us on, and somehow, we believe that sometime, somewhere there will be a recompense "to tear-stained, saddened eyes." Somehow, we trust for such glad surprise. Somehow, we believe that in the eternal morning those angel faces shall greet us—those faces "which we have loved long since, and lost awhile."

Still such an experience as attends *the evolution of the mind in its reach for knowledge* is not wholly without its compensation even here amid the struggle. What man among us even though civilization has its world of complexities, hardships and toils, would wish to go back to the savage life of ease and quiet contentment with its little and insignificant?

In the passing of the old and the coming of the new we are not wholly at loss, something of rich and abiding worth is left us. Our new knowledge is but a truer grasp of the Infinite. In such rise of the soul we are only passing out of a stage of mere existence to life itself. Nor do we in the effort begrudge the sting. No such "spark divine" disturbs the contented beast. In the throe we discover the marks of the man. So let the glorious work of progress go on! We would not hinder it, but would rise with its tide! We would step out of the black of night into the radiance of day! We are confident that today we are living in, not only a new world, but a better world; notwithstanding the pessimists. We believe that:

"Out of the shadow of night
The world rolls into light,
It is daybreak everywhere!"

Moreover, let us not say that development is only advance in knowledge. Let us not think, that in our rise to God, we have lost anything of *true personal association.* On the contrary, in touching the Infinite we are brought into a circle of souls over which time and place have no power. An unpleasant gulf may yawn between

us and many whom we day by day meet face to face; in that there is no correspondence between us in our aim, purposes and ideals. They may fail to understand us. But we need not yield to such loneliness, for in coming into the great heart of God, we have come into companionship with the rare and choice souls of all time. Here there is mutual understanding. No barrier rises to separate us from these, except that which our own wills raise in our low and sordid ideals of life. Therefore, we may rise up with strength and turning from the apparent loneliness of life, meet God and duty singing as we go.

Mr. Campbell, himself, in one of his quiet soul meditations feels this great truth. He is contrasting the happy lot of those "who sail with wind and tide down the stream of popular esteem," with "yonder small company in a little bark, toiling against wind and current, ascending the rapid stream of vulgar applause." But he comforts his soul with this satisfying conclusion:

"O, my soul, do you not know that every good intention of yours, and every good effort of yours, were it only to subdue one evil inclination, is witnessed with admiration by all the excellent that ever lived * * * when you make one righteous effort to promote goodness in yourself, or in any human being, know that every good man on earth approves your course, and is upon your side; yes, and all the spirits of the dead. * * * Be assured, then, in all your struggles in behalf of truth and goodness, that every just man upon earth, every happy spirit in the invisible world, every angel in heaven, and what is more than all, your Redeemer and your Heavenly Father are upon your side."[1]

[1] C. B., p. 427.

This was Mr. Emerson's thought when he said:

"Be of good cheer, brave spirit! Steadfastly serve that low whisper thou hast served. For know God hath a select family of sons now scattered wide through earth, and each alone, who are thy spiritual kindred, and each one by constant service to that inward law is weaving the sublime proportion of a true monarch's soul. Beauty and strength, the riches of a spotless memory, the eloquence of truth, the wisdom got by searching of a clear and loving eye that seeth as God seeth. These are their gifts, and Time who keeps God's word, brings on the day to seal the marriage of these minds with thine, thine everlasting lovers."

From childhood I have *appreciated Alexander Campbell.* He was the patron saint of my father and my grandfather. His name was a household word from my earliest recollection. Father never used to tire of telling of his great wisdom and in describing his poweful sermons. Nor did I ever grow weary in listening to the mighty deeds of this wonderful man. He grew up into my child-heart with such attachment that I often felt I had been deprived of one of earth's chiefest joys not to know him on earth. His name was often mentioned by the preachers who used to visit our home, and they added to my store of knowledge. I came to feel that I knew him so well that if I should meet him upon the street I would be able to recognize him.

By the time I had reached young manhood I had this conception of him. One in wisdom who far surpassed all the old Grecian philosophers and even rivaled Solomon in all his glory. In fact I thought of him as in some way belonging to those Bible worthies, only somehow he had,

probably by mistake, been left out. So wise he was that none in his own age dared to match minds with him. I used to wonder if ever again such gigantic mind would attach itself to piece of clay. And my loyalty to him was as steadfast as my thought of him. When I was once offered a scholarship and two hundred dollars a year if I would take a course in one of the largest and best equipped colleges in America, I refused because it was not controlled by those who held the faith of Mr. Campbell. I well remember the reply I gave to the friend who made me this generous offer. "No professor knows anything about truth unless he has learned it from Alexander Campbell." The friend was assured of one thing, that I was a fit subject for college. Nevertheless, one thing is certain, I was sincere when I believed that all the wisdom of the past, present and future was vested in him. Ignorance was bliss!

I had learned, too, of his enviable reputation in polemics and that all feared his dominant trait of pugnacity. They told me he could, with Bible in hand, whip the whole world, and even had completely demolished a number of men beyond recognition, and that the world had never heard of them since. Thus he became imaged upon my mind as a stalwart fighter. Not unlike the pictures I had seen in books, of ancient warriors, except that in place of shield and sword, he held the Bible. Furthermore, I was told that this Bible he literally believed from cover to cover, and that he understood every word in it to be mightily inspired by God.

I heard him quoted over and over again by ministers who used his word freely. But generally he was used to pin down some favorite point in doctrinal dispute. I often found myself going to his books in the same way, always camping about certain well trodden and sacred places. Nor did I have any desire to get far from the camp. For some years I enjoyed such an appreciation of Mr. Campbell. It was sincere as it was loyal, yet it is not the appreciation that I hold today. It was my earlier appreciation, but it became old and passed away.

It was during this period in my development that I became so depressed and pained. I had come into contact with the world's great thinkers. Upon comparison I was forced to the conclusion that Mr. Campbell in his world of ideas was not what he ought to have been, consequently he fell into ruins all about me. While I still admired him as a loyal, sincere servant of God, I thought him in his intellectual holdings, narrow and antiquated. A few years I passed in such delusion. The supposition that I had learned him incorrectly never once occurred to me. To go to the sources and know him from his own works had never presented itself to my thought. How often do we go down the years cherishing delusions simply from want of investigation!

It was when studying at Oberlin Seminary a few years ago that I came under the spell of several professors who are masters of thought in the theological world. And here from somewhere out of God's great universe the thought flashed to me, to go to the works of Alexander

Campbell and let him speak for himself. For the past two years I have pursued this task in the midst of a busy pastorate. It has been a delightful study of which this book is the result.

Mr. Campbell means more to me now than ever before. His contributions to life have captivated my mind and enriched my heart. I have learned to love him more and more. My firm conviction is that the world has not yet come to recognize his true place in religious thought and activity. That he was a prophet speaking in much far beyond his age, I am impressed. Thus, I have come to *a new appreciation of Mr. Campbell.* In a thousand ways the new far exceeds the old. I have come to this appreciation from a study of his works in the light of modern thought and activity. What this appreciation is the book will disclose. I have determined to allow Mr. Campbell to speak for himself to you, just as he has to me.

The author heartily accords with Laura Gerould Craig in her delightful little book "The Centennial Campfire," p. 5, "We love to speak of the fathers of the nineteenth century Reformation as '*our* fathers' and of the movement as '*our* movement.' Our appreciation of its purpose and participation in its results seem to impel this appropriation. But such men, such movements, belong to God and the world."

Again, p. 49, she quotes George D. Prentice as saying: "His intellect is among the clearest, richest, profoundest ever vouchsafed to man; indeed, it seems to us in the quality of abstract thinking he has few, if any, rivals.

Every cultivated person who has heard Mr. Campbell must have been impressed with the wonderful facility with which his faculties move in the highest planes of thought. Surely the life of a man thus gifted must be a part of the treasure of society. In his essential character he belongs to no sect, but to the world."

That Mr. Campbell's contributions to life is a treasure that the world now needs, and that he himself belongs to the world is the author's only apology for presenting this book.

No one would think of designating this as a destructive age. It is intensely constructive to the smallest minutia. Even a criticism of the lives of others need not be destructive, and will not, if we put ourselves into their presence with sympathetic appreciation. The very insight which the fathers grant us ought to enable us to come to their lives in a constructive way. We do not believe that they saw all things in their totality. We often boast that we can see farther than did they. This is the peculiar glory of the heritage which they have granted us. Nor does this render them in our estimation any less great. Since they were so large, we are able to stand upon their broad shoulders and get a larger, and hence, a truer range of things.

Mr. Campbell was a many-sided man. We shall not be able to comprehend him in a moment, perhaps not in a lifetime. He had the soul of a poet, and could penetrate beneath the crust and pierce the heart of things. His

ability in establishing his ideas upon the bedrock of truth is amazing. He possessed a deep and abiding religion which his soul experienced and enjoyed. He was prophetic. His far-seeing eye discerned from the signs of the time, the movement and trend of things. He was a liberator, critic, educator, scholar, theologian, reformer, preacher.

As a theologian, he had *a message for his times, yet he spoke for all time.* His message for his own age grew out of the existing conditions plus his own personality. His message for all time is the overflow of his soul in his experience of religion.

He who comes to his age with a message requires a method, a scheme of thinking based in the conceptions of his day. Otherwise he would be out of touch with his people and could bring them no vital message. Mr. Campbell, true child of his age that he was, had such a scheme. Nevertheless, it is true, as all great minds confirm, that in these same truth-bringers are truths inconsistent with their small schemes of thought, and even transcending them. Such truth comes bursting from the soul even though there be no place in the scheme large enough to hold it. This is because the soul is larger than the head. The mind is more than thinking; it is feeling and willing.

We always know the certainty of such truth, since the soul knows its own. Such thoughts become an expression of the soul. They are born, not made. They come as the tide, flooding beyond the shore. They come as the dawn, vanishing the night-line. They come as the song of the

imprisoned bird. They come as the spring time, bursting the mould of winter. To our little creed-bound minds such thoughts come suggesting the soul of things while we awake to the largeness, light, and beauty, all about us. Such is true poetry, the heart of art, and the very soul of religion. It always finds us. It is soul answering to soul.

The little thought systems have their day and hour, their setting in the circumstance. But in one's religion, are found the constant and eternal factors which continue to bless mankind. The one, is the letter; the other, the spirit. One, is the husk; the other, the kernel. One, is form; the other, essence. One, is the phenomenon; the other, reality. One, is the theological expression; the other, religion itself.

A man's theology is a reasoned, systematic, intellectual expression of what he conceives religion to be—what it means to him. His religion is his life in its relations with not only of thoughts, but feelings and deeds often too great to classify and frequently bursting from the soul spontaneously.

Hence, it is not in the theology which was partial and for the times, but in the religion of Alexander Campbell that we will find the constant truths. These are the truths that surged in his soul, longing for expression and burst through at rare and favored moments. So he comes to us not more in what he consistently thought out, than in what he felt, did and aspired.

It is true, as Mr. Garrison has admirably shown in his

scholarly work on "The Theology of Alexander Campbell," that his theology was made out of the only materials at hand, was for the times, and is largely antiquated. This could hardly be otherwise, since theology is but one's expression of what religion means to him. Every theologian must in this sense be a child of his own age and clothe the statements of his conception of religion in the language of the day. This is as true of Jesus and Paul as of all who followed them. The theological expression is but the lifeless thought-form to convey the religion, known, felt and experienced in the soul, to the people of one's age. And how inadequate they always are even at their best! Who can hope to convey in words to another, the felt joy or bliss? Where is the thought-scheme large enough to transmit the love that soul feels for soul? How often does the longing soul grow dumb in the effort and leave the rest to silence! The barrenness of all language to express this relation of God to his children was one of the constant recognitions of Mr. Campbell. It was one of those lofty themes which ever taxed his powers of eloquence. Feeling this futile power of words to voice religion in the soul he exclaims:

"On such a theme, who would not wish to be eloquent! But how can we equal in style a subject which, when but faintly and in prospective viewed, exhausted the sublimest strains of heaven-taught prophets, and of poets fired with God's own inspiration—whose hallowed lips tasted not the fabled springs of Pagan muses, but the fountain of living waters, springing from eternal love! Yet, even these failed to lisp its praise. Nay, the brightest seraph that burns in heavenly light, fails in his best effort, and, in pro-

found thought pores over the marvellous theme. The compassion of the eternal God, the benevolence and philanthropy of the Father of the whole family in heaven and in earth toward us, the fallen children of his love, has transcended the loftiest grasp of the highest intelligence, and made to falter the most expressive tongue in all the ranks of heavenly powers. In all the rapturous flights of those morning stars of creation, in all the ecstatic acclamations of those elder sons of God, the theme has not been reached; and though they have tuned their harps a thousand times and swelled their voices in full chorus in countless efforts, yet, the theme is still unequalled, and, as it were, untouched. Vain, then, would be the attempt and fruitless every effort, to express in corresponding terms, a subject so divine. Indeed we have no language, we have not been taught an alphabet adapted to such a theme. 'Come, then, expressive silence, muse its praise!' "[1]

On the other hand, the religious truths are constant. They come to each age with the demand that they be dressed, not in a fashion long gone by, but in newly chosen forms, in styles adapted to the requirements and culture of the age. But the dress changes not the essential nature of the truth. Liberty is always liberty, righteousness is always righteousness, and love is always love, regardless of the dress of time. It is the constant factors that are purposed to stand out in these selections from Mr. Campbell. The great abiding religious truths which so mightily stirred in his soul for utterance and made him ever restless till they came forth.

It may be out of his many volumes he would have spoken different words to you. The author is fully aware

[1] Liv. Or., p. 26.

that what we carry away from a great personality depends largely upon what we bring. The master work of art is to one a few lines and colors, worth only a casual glance. To another it is all this and much more. It presents to the eye a delightful picture. In the associations of the soul it has a significance which is life itself. It becomes a joy forever. It is soul of my soul. So the author brings only what Alexander Campbell brings to him.

The author is, also, conscious of the fact, that *really great minds are subject to inconsistencies.* A very small mind has such few relations with life as to have them tied at both ends. Such a mind is comprehensive to itself and to all others. But a mind that opens itself to God's vast universe touches too much of life for full and adequate expression for it all. This fact furnishes the reason why Aristotle, Kant, Hegel, Luther and even Jesus have each had such a varied following. For instance, Paul finds in Jesus his doctrine of justification by faith only, and James his doctrine that faith without works is dead, being alone. Both of these ideas are found in Jesus, but while one built upon one side of the Master's truth, the other built upon the other side. Men in following others often become extremists in the partial. It may be that you in coming to Mr. Campbell's many-sided thought would have followed a different trend. Be that as it may, after all it still remains that we get largely what we bring. The author brought to him his own experience and let him speak to him. Says President King:[2]

[2] The Seeming Unreality of the Spiritual Life, p. 41.

"After all, the one great teacher is life, and our best words to another of even the deepest in us must fall resultless, until life has brought to the other the experience out of which the words can be interpreted. * * * "

In Whitman's putting:

"'No one can acquire for another—not one,
No one can grow for another—not one.
The song is to the singer, and comes back most to him,
The teaching is to the teacher, and comes back most to him.'"

Mr. Campbell was not only largely capacitated for the reception of truth, but in dispensing truth, *he had that fine sense of adaptation* which is characteristic of greatness. In his teaching and preaching he gave constant recognition to that fundamental pedagogical law, that truth, in order to be received and avail good, must be leveled to the capacity of the hearer. Such a course often makes one appear inconsistent. The teacher's instruction about the star would to the child be quite different than to the man of celestial knowledge, if to each any beneficial knowledge were brought.

He speaks about the Savior's pedagogical method in veiling his mission through the medium of parables. Only by degrees, from the known to the unknown, does he teach. And this, too, "as the contingencies of his public ministrations required." So about some lofty truths which he desires to impart to the people he says of the Savior's method:

"We wish to imitate him in this particular, so far as we can have the full assurance of understanding, and so far only as the

contingencies of the present living world may render it convenient and fitting. He spake in parables and he spake without them, and we see no good reason why his example in this particular should not in certain conditions and circumstances be both prudential and useful."[1]

Of Mr. Campbell's prudence in adaptation, Dr. W. T. Moore, who sat under the "Sage of Bethany" as pupil, speaks. On the reason why Mr. Campbell spoke with such reserve in his popular lectures to young men on the subject of Geology he mentions the recency of the science and its slowness in establishing itself upon a firm basis. He says:[2]

"This, doubtless, was one reason why he did not venture much upon it. But there was another all-controlling reason which influenced him, and this will at once explain in a satisfactory manner to all unprejudiced minds, why he so summarily disposed of the difficulties between the Geological and Mosaic records. He was speaking to a class of young men, many of whom knew little or nothing about geology, whose faith in the Christian religion might easily have been shaken by an attempt to harmonize the Geological and Mosaic accounts, when it must necessarily be done at the *apparent* expense of the latter. To treat the whole subject of Geology so that all the students could understand its teachings, in a course of popular lectures not intended especially for such subjects, was simply impossible. Hence, it was better to dispose of all questions of this kind by confining himself to the plain statements of the Bible. * * * For this we ought to

[1] Mill. Har. 1860, p. 308.
[2] Lect. on Pent., pp. 139, 140.

commend him, and especially for the good sense he manifested in refusing to embark on the ocean of speculation, while addressing a class of young men who were wholly unprepared for it." One of the greatest teachers of young men in America said that he in his teaching never suggested doubts to the mind, but when those doubts arose out of the mind's own understanding of things, he, then, explained, and elucidated. He first let the doubt arise, but did not plant it.

Mr. Campbell puts the matter in this plain, biblical fashion:

"We should consider the circumstances of any people before we address them. Do we address Jews? Let us address them as the Apostles did. Persuade them out of their own law that Jesus is the Messiah. Do we address professed Christians? Let us imitate the Apostolic addresses in the epistles."

[2]"Do we preach to Barbarians? Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolaters? Let us speak to them as Paul spake to the Athenians. Speak to their consciences."[1]

Again, he says:

"On some occasions, we *must* indeed, address ourselves to all classes, conditions, and forms of humanity, and therefore, we must, as the great Teacher and his great Apostle did, 'become all things to all men,' and speak all things to all men in adaptation to their conditions and capacities."[2]

In thus fitting the truth to the condition he was enabled to put the Bible to its designed use. First, to come to

[1] Hist. Doc., p. 278. [2] Mill. Har. 1858, p. 455.

such a knowledge of it himself as to bring his own soul into harmony with God, and then to bring it to others in such a way, in such adaptation to their mental holdings, that they, too, might lay hold of it and come into that Divine fellowship. Such is the only proper method of conveying truth, yet it has the peculiar effect of presenting a varied whole when the several teachings are brought together. This accounts for many of the so-thought inconsistencies.

No, the fathers are not dead! They are still living and at work in the world. The word and spirit of Mr. Campbell still live. Today he is lifting up his voice as triumphantly as he did a century ago. Today just as truly as throughout the past century he is going up and down our land, championing the cause of religious freedom, calling for peace and harmony among men, and pleading for the education of man. He still lives, and through thousands of great personalities touched by his own, he calls to the twentieth century to come up higher. David's word in Browning's Saul is true of Mr. Campbell:

"Each deed thou hast done
Dies, revives, goes to work in the world; until e'en as the sun
Looking down on the earth, tho' clouds spoil him, tho' tempests efface,
Can find nothing his own deed produced not, must everywhere trace
The results of his past summer prime,—so each ray of thy will,
Every flash of thy passion, and prowess, long over, shall thrill
Thy whole people, the countless, with ardour, till they too give forth
A like cheer to their sons; who in turn, fill the South and the North
With the radiance thy deed was the germ of."

CHAPTER II.
Liberty and Progress.

There is no grand poem in the world but is at bottom a biography—the life of a man.—Carlyle.

I had my choice when I commenced. I bid neither for soft eulogies, big money returns, nor the approbation of existing schools and conventions. As now fulfilled after thirty years, the best of my achievement is, that I have had my say entirely my own way, and put it unerringly on record—the value thereof to be decided by time.—Walt Whitman.

Authority says to it:—*Rest where thou art; I alone strike the hour of the march; when I am silent everything should rest, for all progress which is accomplished without me and beyond me, is impious.* The human mind interrogates itself; it feels its own right and power; it finds the germ of progress is in itself, that strength and right come to it from God, and not from an intermediate power coming between itself and God, as if charged to lead it.—Mazzini.

I have faith in God, in the power of truth, and in the historic logic of things. I feel in my inmost heart that the delay is not for long. The principle which was the soul of the Old World is exhausted. It is our part to clear the way for the new principle; and should we perish in the undertaking, it shall yet be cleared.—Mazzini.

CHAPTER II.

LIBERTY AND PROGRESS.

"And lo! the fullness of the time has come,
And over all the exile's Western home,
From sea to sea the flowers of freedom bloom!"

At the beginning of the 19th century this was not all poetry, neither was it all fact; else no place had been for the Old World's gift to the New. In the year 1809 Scotland and Ireland joined hands in giving to America a young man of twenty-one, educated in the University of Glasgow, and by nature splendidly endowed. *In his great nature the spirit of freedom bulked large.* Into this land of freedom he came with the spirit of liberty throbbing mightily in his breast. With many other of the large souls of his day he felt,

"We must be free or die, who speak the tongue
That Shakespeare spake; the Faith and morals hold
Which Milton held."

In Alexander Campbell America obtained one in whom the spirit of liberty not only grew strong with the years, but whose spirit was ever restless till freedom's thought became deed.

Bright was the land with prospect and auspicious the new century, as he stepped ashore in the New World to work out his life's task. Such life must find fullest

expression. It becomes necessary to test the mettle of the man. Herein environment must meet man half way. There must be no shackles of bondage, no narrow confinement. He must find room to act, else he must make room. Mr. Campbell, himself, felt such need for personality when he said:

"To know the force of character of any individual, he must be placed in a position on a theater where he has room to act his part fully. Few persons ever know themselves or their most intimate friends and relatives, because of the want of opportunity of developing themselves."[1]

Mr. Campbell was well aware that America, with all its boast of freedom, was not wholly free; and the world for which he existed still less. Yet America furnished room, the most opportune room, through which he might reach the whole world. Though the times were out of joint, he was not one to sit and wait for better conditions. At once he arose and delivered himself in the spirit of the poet:

> "Heredity bondsmen! Know ye not,
> Who would be free, themselves must
> Strike the blow?"

From the year of his landing, 1809, till his death, 1866, he ceased not to strike. And every blow was a blow for freedom. To him, the first consideration in a true protestantism is liberty. This is fundamental since it is inherent. He says:

"The dearest liberty on earth is liberty of conscience; and

[1] Add., p. 62.

this lost, all other liberty is but a name—a charm that lulls to sleep."[1]

Again

"Freedom of thought, and freedom of action, within the prescribed area of rational and responsible beings, are the zenith of all the aspirations of the human heart."[2]

It is more than a curious interest in historical observation to witness with what forces great characters ally themselves. The side one takes is often an index to his character. *Mr. Campbell joined himself to the side of progress.* Before many of us were born he had already felt the thrill of the New Age. The 19th Century, the age which saw progress, had burst upon the world. Mr. Campbell felt that to close his eyes to progress would be to be blind toward God. Not to face progress would be to turn his back upon Heaven. The fellowship of the new was communion with the Divine. To be out of harmony with the 19th Century spirit of progress was to be out of tune with the Infinite. So he says,

"The intellectual nature vouchsafed to man communes with the Supreme Intelligence in all his various and boundless works; and such is its love of new ideas, of new conceptions of the almighty source of its being and bliss, that if it could imagine any fixed summit of its attainments, even in the heavens, beyond which it could add no new discoveries, that summit would be the boundary of its glory and of bliss; and repining, as did the Grecian chief, that no new worlds were yet to be conquered,

1 Bapt., p. 409. 2 Lect. on Pent., p. 146.

heaven itself would cease to be the place of infinite delight, the ultimate and eternal home of man."[1]

Moreover he feels that in order to be in touch with one's own age, to do it any real service, he must have the open mind. This is especially true of young men whom he addresses in these words,

"You owe it to yourselves, your country and the human race, to understand the genius and character of your own age, and its bearing upon the future, as far as you can."[2]

This is all the more necessary to him at the present time, since,

"There are new phenomena in our heavens, and new developments in our country and age which claim, and must command our attention. The age and the country we live in are onward in their career, and we should be onward in our endeavors to keep up with them; and we should individually, and in our concerted and concurrent action co-operate with the spirit and tendency of our times."[3]

He was not one to rest in the popular idea, so depressing to human effort, that all the great and capable men had lived in the past. With him past efficiency made present greatness not only possible, but gave to it greater reaches. He says,

"We live now in the evening of the 19th Century—standing upon the giant shoulders of the great men of Pagandom and Romandom; and with a government resting upon these Herculean columns, we occupy a position, in art, science and literature, transcendently paramount to that attained or enjoyed by any

1 Add., p. 123. 2 Add., p. 502. 3 Mill. Har. 1860, p. 5.

other people or nation, that has ever figured in the grand drama of political or religious history."[1]

Not in the past was the golden age. His face was toward the future. His fine sense of progress saw things in evolution,—they were becoming. He says,

"Society is not yet fully civilized. It is only beginning to be. Things are in process, in progress to another age—a golden—a millennial—a blissful period in human history."[2]

Again he concords with a great philosopher and historian whom he quotes,

"Society and civilization are yet in their childhood. However great the distance they have advanced, that which they have before them is incomparably, is infinitely greater."[3]

The 19th Century has distinguished two classes of people. The incoming revolution of change in thought and in the conception of things drew the dividing line. One class in their outlook upon life closed their eyes to the new. They felt that the land was not able to bear so much that was strange and contrary to repose. The new idea was overwhelming and upsetting, and even required renewed effort since it called for readjustment. They said, "The old is good enough. If the new had been true the fathers who were wiser than we would long ago have discovered it." A sad and sorry spectacle they presented. Having eyes, they saw not; and having ears, they heard not. Still clutching the old, though it had become threadbare and meaningless. Fearing the new, they grew faint hearted and dejected

[1] Lect. on Pent., p. 145. [2] Add., p. 69. [3] Add., p. 54.

in spirit; still they cherished the old and turned their hearts as stone toward progress. The other class opened their minds to the incoming tide, while their hearts grew responsive. These recognized a changed world and the necessary struggle for readjustment. But they did not begrudge the toil. Even when compelled to yield up the conceptions that had cost them so much and had grown dear in association, they felt that truth brought its own reward.

If compelled to surrender our old opinions about matters we have obtained in exchange a richer and truer knowledge. It is but giving up a small perspective for a large perspective. Into such relations to God's vast universe are we brought, that face to face we may see him marshaling his affairs — and seeing the Invisible, we still live. We may be forced to give up our time relations, but the larger, grander, and more glorious eternal relations are ours. Yet how seldom do we open our minds to these larger relations! It is true,

> "That mind and soul according well
> May make one music as before,
> But—vaster."

These progressive spirits have ever been buoyant with hope. They are the optimists of their age. They are the men of faith who believe that

> "God's in His Heaven,
> All's right with the world."

They are the world's prophets pointing up to God. Every

new condition is to such an inspiration to bestir themselves in the struggle of life and to gain victory.

Mr. Campbell became one of the most progressive spirits of his day. To those who failed to feel the magnitude of the day and turned their eyes only to the past, finding there the consummation of all glory and perfection, he says,

> "The world, many think, is too old, and men have reflected so deeply on all subjects that there is nothing to be originated, and little advance to be made in any department of thought. This is a great mistake. The last four hundred years have done more, by new discoveries and inventions, to improve human circumstances, than the twelve hundred years before."[1]

So great is this revolution that Mr. Campbell designates it as the "March of Mind," "the age of reason," and "brilliant advances into the mysteries of Nature." He goes on to say,

> "Certain it is, that we are not satisfied with ourselves, and that a spirit of inquiry, revolution and change is now abroad in the land, which no man can limit or restrain."[2]

He was not alone in his outlook upon the changing order of things. *It is the dominant note of 19th Century thinkers.* W. T. Stead says: "Everywhere the old order is changing and giving place to the new. The human race is now at one of the crucial periods in its history when the fountains of the great deep are broken up, and the flood of change submerges all the old-established

1 C. B., p. 639. 2 Add., p. 311.

institutions and conventions in the midst of which preceding generations have lived and died."

All departments of science have been completely revolutionized. Prof. Fisk, philosopher and historian, says: "In their mental habits, in their methods of inquiry, and in the data at their command, the men of the present day *who have fully kept pace* with the scientific movement are separated from the men whose education ended in 1830 by an unmeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors."[1] Prof. Alford Russel Wallace says: "To get any adequate comparison with the 19th Century we must take, not any preceding century, or group of centuries, but rather the whole preceding epoch of human history."

Many conspiring forces have brought the new-world conditions. Josiah Strong declared: "We are entering on a new era, of which the 20th Century will be the beginning for which the 19th Century has been the preparation." There have been great physical changes, in which steam and electricity have figured prominently. The ocean passage, which once required weeks, is now a matter of but a few days. Inventions affecting time and space have brought nearer together all the nations of the earth, which God has made of one blood. Much of the progress has been since Mr. Campbell's day. Though he saw it coming, felt its thrill and became its prophet to his age. Wireless telegraphy is a thing of

1 The Idea of God, p. 56.

yesterday. Today you may step into your telegraph office and communicate with your friend in mid-Atlantic, over one hundred ocean liners being equipped with wireless telegraphy.

The perfection of the microscope brings to our eyes the myriads of life a thousand times too small to be seen by the naked eye. The Copernican Astronomy with telescope and spectroscope brings the millions of other worlds to our very doors. And we not only measure their distances, but tell what they are made of. The study of geology was first placed upon a scientific basis in 1830; wonderful have been its triumphs since that day! We have also a new physics, a new biology, and a new chemistry!

Balfour, in his Cambridge address, declared: "No century has seen so great a change in our intellectual apprehension of the world in which we live as the nineteenth!" A vast sky canopies today and he who thinks he has an imagination that grasps it all has only ceased to think! Skilled specialists fill every department of thought and activity. History has been re-stated not only in its facts, but principles. The archæologist with his spade has overturned our former theories and outruled our chronology, giving us a high civilization long before Adam, according to our accepted Bible chronology. The study of comparative religions, which is very recent, opens for us the religious books of humanity. Theology is being re-stated and creeds revised or thrown away.

No more extensive or revolutionary has been man's outward expansion than his inward scrutiny. Amid the blaze of worlds he is made to cry out with the Psalmist, "What is man, that thou art mindful of him?" Not a poor worm of the dust, as some have proclaimed.

The new psychology comes forth in these days, confirming the revelation of the Hebrew poet, "Thou hast made him a little lower than God, and crownest him with glory and honor." In the words of a great thinker, "Man is neither the master nor the slave of nature; he is the interpreter. Man consummates the universe and gives a voice to the mute creation." Psychology and pedagogy have turned our eyes within, and we behold the image and likeness of God—and truth is there. We are learning to approach man in the interests of heaven, not with a feeling that he is a miserable creature to whom we bring a God, but desiring to tear away the barriers so that God and the Truth already there may shine out. Browning puts it right in Paracelsus:

> "Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe:
> There is an inmost center in us all,
> Where truth abides in fulness; and around
> Wall upon wall, the gross flesh hems it in,
> This perfect, clear perception—which is truth;
> A baffling and perverting carnal mesh,
> Blinds it, and makes all error; and *'to know'*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without."

A world-wide revival in child study is already in prog-

ress. Past neglect and future possibilities are duly recognized, and public schools are equipping themselves with modern appliances. We are living in a sublime age! The educational impulse is sweeping through the world! Schools, colleges and great universities feel the new life thrill! These tendencies Mr. Campbell fully recognized in his day, as in an address on education he says,

"This spirit of free inquiry first seized the church, then the state, then the colleges, then the schools; and now, even now, in the second quarter of the nineteenth century, it has invaded not only the *penetralia* of every temple, but even the inmost recesses of the nursery, the infant head, the infant brain; and, in full harmony with the divining spirit of the age, are we now in solemn conclave assembled to inquire if aught of error yet remains unscathed, or of truth discovered, in the most useful among sciences and arts—that of educating man."[1]

In a general way Lotze characterizes the new age as "that enlightenment, destroying in order to reconstruct, which sought to break the dominion of all prejudice, and to undermine every ill-founded belief."[2]

It is in the religious sphere that Mr. Campbell finds his task. In this realm the change to him is not only widely evident, but most momentous. He says,

"Things ecclesiastic are moving forward to a new issue. The Christian system is undergoing an examination in the present day, both as to its evidence and signification, wholly unprecedented since the days of the grand defection."[3]

Again he says,

"This is one of the most momentous and eventful periods

1 Add., p. 455. 2 Microcosmus, Vol. II, p. 286. 3 Ch. Sys., p. 12.

of the history of Christianity since the commencement of our recollection of the religious world, and, we think, from the commencement of the present century. All religious denominations are shaking. Christians in all parties are looking with inquisitive eyes into the sacred books, and examining the platforms of their respective schismatical establishments. Many run to and fro, and knowledge is on the increase * * the cry of 'Reform!' is now the loudest and longest which falls upon the ear from all the winds of heaven. Light mental, as light natural, is one of the most insinuating powers, and the most irresistible and rapid in its progress, we know anything of. Its 'swift-winged arrows pierce the deep recesses of human hearts, and carry down the true images of things to the retina of the human soul. The Bible, the foundation of religious light, is more generally distributed and more generally read now than at any former period. Even the measures often designed to uphold religious sects, are becoming battering rams to break down the walls of separation. Every day's report brings to our ears some new triumph of light over darkness—of truth over error—and of liberal minds over the enslaved and enslaving genius of sectarian despotism."[1]

But is there not great danger in opening the mind to new truth? Mr. Campbell believed that the greater danger lay on the side of the closed mind. He says,

"We live in the midst of a great moral revolution. Opinions held sacred by our fathers, usages consecrated by the devotion of ages, institutions venerated by the most venerable of mankind are now subjected to the same cold, rigid analysis, and made to pass through the same unsparing ordeal, to which the most antiquated errors and the most baseless hypotheses of the most reckless innovators are not so unmercifully doomed * * Times of revolution are, however, more or less, dangerous times. * *

[1] C. B., p. 147.

Stimulated by former conquests over error, and the new discoveries since made, the human mind seems intent on carrying on war against false assumptions and unwarranted conclusions—as if determined to advance from victory to victory over every species of error and delusion * * But there are many things already established. The human mind is not wholly at sea without pilot or compass. The mariner's compass has been invented. And many truths are immovably fixed and certain in every well-cultivated and intelligent mind."[1]

There is, therefore, *no reason for fear.* One need not be disconcerted or grow pessimistic. Mr. Campbell was not afraid of the pain of a new idea. On the contrary he is most optimistic as he goes on to point out the vast possibilities open for research,

"Physical nature is, indeed, still open to investigation in some of her most interesting and sublime departments. Astronomy is yet in process of development. Geology is a new science, still incomplete and imperfect. The physical constitution of man has yet numerous mysteries sealed from the most discriminating eye."[2]

One need not become alarmed in a time of change of conception about material things as long as there is no degradation of the personal, as long as there remains within man a sure place—a world of abiding worth. He goes on to say,

"There is an empire in the human heart over which no man or angel can preside, and a throne in the midst of it on which no Kingdom can sit but the King of Eternity."[3]

He says,

1 Add., p. 311. 2 Add., 312. 3 Add., p. 313.

"Such an age is always an age of extremes; but things will regulate themselves and settle down on the true foundation! 'Many are running to and fro' and certainly knowledge is on the increase."[1]

The gulf between Eastern Civilization and Western Civilization is the difference between customary civilization and changeable civilization. A striking illustration of this is the passing of the savage from custom to civilization. The government may grant them innumerable benefits in freedom, prosperity and peace, yet it is true that they fail to understand the significance of the change. They recognize no superiority of the new over the customary. An Indian agent says, "They can not make you out. What puzzles them is your constant disposition to change, or, as you call it, improvement. Their own life in every detail being regulated by ancient usage, they can not comprehend a policy which is always bringing something new; they do not a bit believe that the desire to make them comfortable and happy is the root of it; they believe, on the contrary, that you are aiming at something which they do not understand—that you mean to 'take away their religion'; in a word, that the end and object of all these continued changes is to make Indians not what they are and what they like to be, but something new and different from what they are and what they would like to be."[2]

This feeling still clings to man in various degrees as

[1] Ch. Sys., p. 12. [2] Physics and Politics, p. 156.

he rises from step to step in enlightenment and culture.

The objection raised to Mr. Campbell's acceptance of the new was,

"This has been so long concealed from the people, and so lately brought to our view, that we can not acquiesce in it." (He answers)

"This objection would have made unavailing every attempt at reformation, or illumination of the mind, or change in the condition and enjoyments of society, ever attempted. Besides, do not the experiences of all the religions—the observations of the intelligent—the practical result of all creeds, reformations, and improvements—and the expectations and longings of society—warrant the conclusion that either some new revelation, or some new development of the revelation of God must be made, before the hopes and expectations of all true Christians can be realized, or Christianity save and reform the nations of the world?"[1]

He deeply deplores the fact that men in the light of the glorious, auspicious 19th Century will persist in *gauging their minds by the infallibility of the fathers.* He says

'The doctrines of our forefathers have been constituted, in practical life, the rules of our faith. We must have their ideas, their terms, their intellectual associations; everything must be consecrated by antiquity, or we are not orthodox. Once more we ask, who would not labor to redeem society from such mental servitude? Who can suppose that he has too much to sacrifice, to bring men back to God, and to induce them to think for themselves, as if they had a mind and conscience of their own."[2]

1 Ch. Sys., p. 250. 1 C. B., p. 201.

Stereotyped things found no place in his thought. As he surveys the past he finds the cause of lack of progress just in this fact of fixedness. He says,

"In physics or in metaphysics, in philosophy or in science, there was no progress—no perceptible or valuable progress—for many centuries; during, indeed, the entire reign of the Aristotelian philosophy and the tyranny of the mere logical and catechetical learning. Answers printed or written, for stereotyped questions, propounded in seminaries of learning—I care not what the subject or the science—never made a thinker, a scholar, a philosopher, or a great man, much less a saint or an heir of immortality."[1]

This state of fixing to the past in which there could be no possible progress greatly affected men in Mr. Campbell's day. His new and strange ideas, and his large faith in the progress of things resolved many of the conservative into lifelong opponents. He says of these never-learning, non-progressive opponents,

"Our opponents can not, or will not, understand how any society can be in progress to a better order of things than that under which they may have commenced their pilgrimage. [In fact herein lay the real failure of the Protestant Reformation.] Their sectarian policies were soon formed, and the limits of their reformation were soon fixed; beyond which it soon became heretical to move. The founders of all new schisms not only saw, through a glass darkly, but their horizon was so circumscribed with human traditions, that they only aimed at moving a few paces from the hive in which they were generated. A new creed was soon adopted, and then their stature was complete. They bounded from infancy to manhood in a few days,

[1] Add., p. 308.

and decided, if any presume further to advance, they should be treated as those who had refused to move from the old hive. Hence it became as censurable to grow beyond a certain standard, as not to grow at all."[1]

He then goes on to show how, in coming to the word of God as our norm we are not hopelessly fixed, but moving onward.

"But in coming up to this standard of knowledge, faith and behavior, we have something yet before us, to which we have not attained."[2]

Thus Mr. Campbell's character stands out in clear outline upon the times. He would not bury himself in antiquity. He is essentially modern in his spirit and love for progress.

[1] Ch. Sys., p. 292. [2] Ibid.

CHAPTER III.

The Limits of Knowledge and the Freedom to Think.

Whatever creed be taught, or land betrod,
Man's conscience is the oracle of God.—Byron.

He who abandons the personal search for truth, under whatever pretext, abandons truth.—Drummond.

Accept the intellect, and it will accept us. Be the lowly ministers of that pure omniscience, and deny it not before men. It will burn up all profane literature, all base current opinions, all the false powers of the world, as in a moment of time.—Emerson.

It is more necessary for us to be active than to be orthodox. To be orthodox is what we wish to be, but we can only truly reach it by being honest, by being original, by seeing with our own eyes, by believing with our own heart.—Drummond.

Born with a love for truth and liberty,
And earnest for the public right, he stands
Like solitary pine in wasted lands,—
On some paladin of old legends, he
Would live that other souls like his be free,
Not caring for self or pelf or pandering power,
He thunders incessant, earnest, hour by hour,
Till some old despot shackle cease to be.

—Wilfred Campbell.

CHAPTER III.

THE LIMITS OF KNOWLEDGE AND THE FREEDOM TO THINK.

There is a naive conception abroad that insight has no limits, that the great mind knows it all. This is the essence of dogma, bigotry and tyranny. If one lives in a very small world this may be self-evident as regards all within his narrow confines. The frog in the well croaked loud and long as no other well he knew, and this he knew and knew—through and through. Let no one suppose that Mr. Campbell, in the full blaze of 19th Century light and progress, felt that he had perfectly read the world through. Within his broad, transcendent mind there was *a deep consciousness of limits.* So with all truly great minds! 'Tis only the little, narrow minds that pose as completeness, and brush upon life with bold, assuming air of infallibility. Max Müller was feeling the truth of this when in his "Last Essays" he said: "The lesson that there are limits to our knowledge is an old lesson, but it has to be taught again and again. It was taught by Buddha, it was taught by Socrates, and it was taught for the last time in most powerful manner by Kant. 'Philosophy has been called the knowledge of our knowledge! it might be called more truly the knowl-

edge of our ignorance, or, to adopt the more moderate language of Kant, the knowledge of the limits of our knowledge."[1]

Mr. Campbell possessed this knowledge without limits. No one better than he recognized both the limits and relativity of all human knowledge. The very charm of his life was his humility. His most constant desire was to be a true disciple, a learner. In view of man's meagerness of knowledge, he says,

"If Socrates, the great master of Grecian philosophy, could boast that he had attained so much knowledge of the universe as to be confident that he knew nothing about it—comprehend no part of it, how much of that science of ignorance ought we to possess; to whom so many fountains of intelligence have been opened from which the Sage of Athens was debarred."[2]

One's consciousness of limits is commensurate with the range of one's outlook. Recognizing the vastness, complexity, and unity of the universe, he says,

"As, then, the systems of the universe, and the sciences which treat of them, run into each other and mutually lend light, illustration, and development, it is a mark of imbecility of mind rather than of strength—of folly rather than of wisdom—for any one to dogmatize with an air of infallibility, or to assume the attitude of perfect intelligence on any one subject of human thought, without an intimate knowledge of the whole universe. But as such knowledge is not within the grasp of feeble, mortal man, whose horizon is a point of creation, and whose days are but a moment of time, it is superlatively incongruous for any son of science, or of religion, to affirm that this or that issue is abso-

[1] Life and Religion, p. 99. [2] Add., 98.

lutely irrational, unjust, or unfitting the schemes of eternal Providence or the purposes of the supreme wisdom and benevolence, only as he is guided by the oracles of infallible wisdom or the inspirations of the Almighty.

"Who could pronounce upon the wisdom and utility of a single joint, without a knowledge of the limb to which it belongs; of that limb, without an understanding of the body to which it ministers; of that body without a clear perception of the world in which it moves, and of the relations which it sustains; of that world, without some acquaintance with the solar system of which it is a small part; of that particular solar system, without a general and even intimate knowledge of all the kindred systems; of all these kindred systems without a thorough comprehension of the ultimate design, without a perfect intelligence of that incomprehensible Being by whom and for whom all things were created and made? How gracefully, then, sits unassuming modesty on all the reasonings of man! The true philosopher and the true Christian, therefore, delight always to appear in the unaffected custom of humility, candor, and docility.

> 'He through vast immensity can pierce,
> See worlds on worlds compose one universe;
> Observe how system into system runs,
> What planets circle other suns;
> What varied beings people every star,
> May tell how God has made us as we are.' "[1]

A little child came to Walt. Whitman with its arms full of grass, asking the wise poet, "What is this?" With mind akin to Mr. Campbell's as he reasons above, Mr. Whitman asks in his naive way — though blunt, none the less true—"How could I answer the child? I do not know what it is, any more than he?" Both

1 Ch. Sys., p. 14.

Mr. Campbell and Mr. Whitman were only feeling that sense of finiteness of which all the truly great are deeply conscious as they try to think out life and its relations in the presence of the Infinite. It is but the experience of a Newton, after a lifetime of thought and reflection, standing upon the shore with only a few small pebbles in his hand. It is but a Tennyson, standing modestly before a wall of stone, talking the inmost feeling of his heart to the little flower:

> "Flower in the crannied wall,
> I pluck you out of the crannies;
> Hold you here in my hand, root and all,
> Little flower: but if I could understand
> What you are, root and all, and all in all,
> I should know what God and Man is."

As Mr. Campbell meditates upon the instinct of animals, which so wondrously and variously displays itself in "kindness," "good nature," and "affection," he observes that sometimes they are "moved by a divine influence." He is unable to reason it all out, but finds here evidence of the limits of man's knowledge as he concludes,

> "There are many things which are evident, yet altogether inexplicable. * * * Until we know more of God than can be revealed or known in this mortal state, we must be content to say of a thousand things a thousand times, we cannot understand how, or why, or wherefore they are so."[1]

Fully conscious of human limitations, he comes to his general conviction about life in these words,

[1] C. B., p. 143.

"At present, we know ourselves only in part, and only in part can we interpret ourselves in our mysterious and Divine mechanism."[1]

Again he says,

"We may thank God that we have minds so large, so comprehensive, that the earth and all its attributes, can not fill them, and thank Him, too, because there is nothing finite, which can satisfy the infinite; yet as we are, we can only take a very limited view of objects, and our powers of comprehension and appreciation, are comparatively impotent."[2]

Such an unassuming position he sustained through life. Many times *he was obliged,* as a consequence of this law of development, *to change and correct his views.* He clearly states his attitude,

"I am, on all subjects, open to conviction, and even desirous to receive larger measures of light; and more than once, when in debate, I have been convicted of the truth and force of the argument of an opponent."[3]

Again he says,

"We have been taught that we are liable to err; we candidly acknowledge that we have changed our views on many subjects, and that our views have changed our practice. If it be a crime to change our views and our practice in religious concerns, we must certainly plead guilty. If it be a humiliating thing to say we have been wrong in our belief and practice, we must abase ourselves thus far. We were once trained and disciplined in the popular religion, and were then steady and uniform in one course for a time. But the foundations of our assent to and accordance with the popular religion was de-

1 Mill. Har. 1860, p. 62. 2 Evidences, p. 105. 3 Evidences, p. 14.

stroyed, and down came the edifice about our ears. We are thankful that we were not buried in the ruins."[1]

No one can question but that such an attitude is a mark of strength of mind and loyalty of will. Mr. Campbell, like Emerson, would preach today what he believed to be truth, and if tomorrow he changed his conception as to the truth of things, he would then let go the old and preach the new.

At the commencement of his career *he took this firm stand*. On the one hand, he was certain of the limits of human knowledge, and conscious of its relativity; on the other hand, he believed in truth and progress. Hence, his never-ceasing demand was, "Let there be Light"; his challenge to the age, "What is truth?" Clad in this armor he unflinchingly met his age and grappled with it. He shunned darkness. His constant cry was, "More Light." He hated falsehood and sham with all the bitterness of a Carlyle. He must have truth. Nor will the findings of others satisfy him as to the reality of truth. He says,

"Truth (not who says so) is my sole object."[2]

Again,

"The great question with every man's conscience is, or should be, 'What is truth?' Not, have any of the scribes or rulers of the people believed it? Every man's *eternal all*, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old (John 18:38) proposed to Christ, without waiting for a reply."[3]

1 C. B., p. 3. 2 C. B., p. 228. 3 Lec. on Law, Hist. Doc., p. 223.

Some in his day believed that the Bible was the only fount of truth. To them truth was truth because it was found in the Bible. They failed to reach the fact that it was in the Bible because it was true. He holding a different criterion for truth, i. e., truth is truth because of its agreement with reality, looked everywhere in God's whole universe for truth. So he says,

"Truth is truth, wherever found, in the street or in a temple—in a cellar, or in a mountain."[1]

Speaking of the temper of mind of himself and his co-laborers, he says they

"Set out determined to sacrifice everything to truth, and follow her wherever she might lead the way."[2]

So intense is his regard for truth that he passionately cries out:

"I desire not victory but truth. The triumph of truth is eternal. The triumph of error is but for a moment."[3]

Neither was he at all troubled over the outcome of such an attitude of free, individual investigation. In fact, in opposition to ignorance and superstition, this was the only true stand to take. He says:

"The only safe course, in this perilous age, is, to take nothing upon trust, but to examine for ourselves, and 'to bring all things to the test.' 'But if any man will be ignorant, let him be ignorant.' "[4]

In the ultimate success of truth he was most optimistic. He says:

1 Lect. on Pent., p. 301. 2 Ch. Sys., p. 83. 3 Mill. Har. 1858, p. 473.
4 Hist. Doc., p. 222.

"Truth fairly presented, and enforced by the good example of its advocates, has ever triumphed, and will continue to triumph till the victory is complete."[1]

So confidently does he believe in the power of truth to win that he grows eloquent in its consideration. He says:

"While, in this age of invention, the winds and the waves, the rivers and the deserts, the mountains and the valleys are made to yield to scientific and mechanical skill; while the human mind is bursting through the shackles and restraints of a false philosophy, and developing the marvelous extent of its powers, it is not to be supposed strange and unaccountable that the moral and religious systems of antiquity should be submitted to the scrutiny of enlightened intellects, and that men of reflection and independence would dare to explore the creeds and the rubrics of ages of less light and more superstition. *Truth has nothing to fear from investigation.* It dreads not the light of science, nor shuns the scrutiny of the most prying inquiry. Like one conscious of spotless innocence and uncontaminated purity, *it challenges the fullest, the ablest, and the boldest examination.* On the other hand, error, as if aware of its flimsy pretensions and of the veil which conceals its deformity, flies from the torch of reason, and dares not approach the tribunal of impartial inquiry. She hides herself in the fastnesses of remote antiquity, and garrisons herself in the fortifications erected by those she honors with the title of 'the Fathers.' When she dares to visit the temples of human resort, she attires herself in the attractions of popular applause, and piques herself upon the number, influence, and respectability of her admirers. But with all her blandishments, she is an impudent imposter, and is doomed to destruction with all her worshippers. But Truth, immortal Truth! the first born of Heaven! by the indisputable rights of primogeniture, shall inherit all things, and leave her antagonist,

[1] C. B., p. 225.

Error, to languish forever in the everlasting shame and contempt of perfect and universal exposure. *To Truth eternal and immortal, the wise and good will pay all homage and respect. Upon no altar will they offer her as a victim; but at her shrine will sacrifice everything.*"[1]

In his day many were trying to stay the rising tide of 19th Century thought and investigation. They sought to keep men within the old channels of thought and custom. *They feared the outcome of growing wise.* As to this tendency he says:

"But to set the mind abroach, to take off every restraint but that of moral law, to encourage free inquiry, especially in an age of comparative ignorance and superstition both in things political, religious and literary, is always a hazardous experiment. In such a revolution as must necessarily ensue, not only the institutions of false philosophy, unequal policy and arbitrary legislation, but also the altars, the temples, and the ordinances of reason and truth and justice, may be blended together in one promiscuous ruin. Who can arrest the progress of free inquiry? What human spirit can ride upon this whirlwind and direct this storm? What philosopher or sage can, with effect, say, 'Hitherto shalt thou come, and no farther; and here shall your investigation cease'? Experience says it is much easier to communicate the spark than to arrest the flame. Still, however, we have this consolation that truth is in its own nature indestructible, and that however for a time it may be hid among the rubbish of human tradition, or buried in the wreck of revolutions and counter-revolutions in human affairs, it will ultimately gain the ascendant and command not only the admiration but the homage of all mankind. * * * Happy is it, then, for the general interests of all science and of all society, that

[1] C. B., 461.

when men begin to think and reason and decide for themselves on any one subject, unrestrained by the proscriptions and unawed by the authority of past ages, it is not within their own power, nor within the grasp of any extrinsic authority on earth, to restrain their speculations, or to confine them to that one subject, whatever it may be, which happened first to arouse their minds from repose of unthinking acquiescence and to break the spell of implicit resignation to the supposed superior wisdom of the reputed sages of ancient times."[1]

His contentions are not unlike those of Kant: "Our age is, in every sense of the word, the age of criticism, and everything must submit to it. Religion on the strength of its sanctity, and law, on the strength of its majesty, try to withdraw themselves from it; but by so doing they arouse just suspicions, and cannot claim that sincere respect which reason pays to those only who have been able to stand its free, open examination."

Thus, in a day of deep-seated conservatism, in the midst of a strong tendency to stationariness to the degree of fossilization, Alexander Campbell *turned his back upon the findings of the past and lined up alongside of liberty and progress.* The American atmosphere was most congenial to him. He found himself in unison with the American ideals of liberty. Possessing the true American spirit, he became in the ecclesiastical world an urgent spokesman and defender of the rights of men to think for themselves.

He felt that he stood upon a broad and solid foundation in his right to think, investigate, arrive at his own

[1] Add., p. 454.

conclusions, and dissent from the past, if need be. In the first place, this right belonged to him as an American citizen. He says:

"Freedom of thought, of speech, and of action on all subjects—connected with religion—morality and politics are the constitutional rights and privileges of every citizen of these United States. We thank God, from whom all blessings flow, for these invaluable American birthrights, privileges, and honors."[1]

"There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience fully upon all subjects respecting religion."[2]

In the second place, he bases his liberality in the program of the Master of all true freedom. He does not forget the words of Jesus: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. * * * If, therefore, the Son shall make you free, ye shall be free indeed." He listens to the word of Paul: "With freedom did Christ set us free. Stand fast, therefore, and be not entagled again in a yoke of bondage." Speaking of Jesus, he says:

"He establishes the doctrine of personal liberty, of freedom of choice, and of personal responsibility, by commanding every man to judge, reason, and act for himself."[3]

In the Christocracy he finds "essentially the spirit of liberty, justice and love," since Christ has absolute control of the affections of the human heart. So he is able to conclude that

1 Mill. Har. 1860, p. 394. 2 Bapt., p. 409. 3 Bapt., p. 109.

"In the Christocracy, therefore, we find the never-failing spring of that aversion to ecclesiastical dogmatism which has given to pure Protestantism its noble characteristics of mental independence, sense of equal rights, and love of perfect freedom. If the Son of God emancipate a man, he is free indeed."[1]

Finally, he finds his right for personal freedom bound up in the proscriptions of the Christian Church, which in its doctrine recognizes the fact of man's relation to God; that man is God's child and is by nature accountable to his Father. Therefore he is able to conclude as regards the true church that,

"The Christian church is the only perfect cradle of human liberty, as it is the only proper school of equal rights and immunities on earth. It commands every man to think, speak, and act for himself. * * * The great doctrine of a personal accountability is made the foundation of personal liberty. It teaches that every man shall give an account of himself to God. And as there shall be no proxies in the future and eternal judgment, so there must be none in Christ's Kingdom on earth. From these sublime facts spring all rational liberty of thought and action on the greatest choice which man can make; whom he shall acknowledge, love, and serve God, and in what way and manner he shall best serve him. * * * No religion preached on earth is so favorable to human liberty as the Christian. Indeed, it prescribes the only rational foundation of liberty ever submitted to the human understanding. This it does by making every man's destiny forever depend upon his own choice. If he must be judged for himself, he must think and choose for himself—is as sound logic, as sound theology, as was ever preached."[2]

Mr. Campbell, in his demand for a right to free investigation, was feeling what Harold Höffding felt when he

1 Add., p. 498. 2 Bapt. p. 110f.

said:[1] "To make religion a problem may be offensive to many. But thought, when it is once awakened, must have the right to investigate everything, and only thought itself can draw the bounds to thought. Who else should do this? He who has espied no problem has naturally no reason to think; but such a one has no reason to keep others from thinking. Whoever fears the loss of his spiritual house of refuge, let him keep away. No one wishes to rob a poor man of his only lamb—then the poor man may not needlessly drive it along the crowded thoroughfare, and demand that traffic shall stop on his account. Moreover, experience shows that it is the rams rather than the lambs which loudly proclaim, in season, and especially out of season, that they are offended and scandalized. It is not so much the really spiritually poor as it is the obstinate and blustering ecclesiasts who raise such a clamor when free inquiry enters upon its rights to bestir itself in the religions, as in every other region."

1 The Fidelity of the Christian Religion (Foster), p. 15.

CHAPTER IV.

Appreciation of Great Personalities.

Beyond all wealth, honor or even health, is the attachment we form to noble souls, because to become one with the good, generous and true, is to become, in a measure, good, generous and true ourselves.—Thomas Arnold.

> They never know who only know alone.
> Who deeply knows must also deeply feel.
> —Wilfred Campbell.

Each man gets out of the world of men the rebound, the increase and the development of what he brings there.—Phillips Brooks.

Whence come our greatest convictions, our deepest faiths? From personal associations. Personal contact and impression of character count more here than all arguments. You find yourself responding like a vibrating chord to the note of your friend. His faith and life become the firmest ground for yours. You catch his conviction, his spirit. It may well be a relief to a conscientious but growing teacher, that it is not a man's individual propositions, so much as the general trend of his thinking, his spirit, his tone, his atmosphere, which remains with others. This total result now becomes in them, too, a *living germ,* going on to grow in them as in him. It is not propositions, not definitions, not demonstrations, that give inspiration, but the *touch of life.*—Henry Churchill King, Rational Living, p. 250.

CHAPTER IV.

APPRECIATION OF GREAT PERSONALITIES.

It would be doing Mr. Campbell a great injustice to say that he made an entire break with the past. In the incoming of the new many have committed the error of so utterly breaking with the past as to have no secure foundation for the new. Such an extreme found them finally out on the rolling waves without chart or compass. Mr. Campbell did not commit himself to any such extreme. On the contrary, *his fine culture of both mind and heart granted him an appreciation of the great personalities of history.* He never despised the heritage of the past, nor did he feel, with all his love for progress, that there were no constant elements coming down out of the past. He rather sought to know the true significance of these constants which had come through the great personalities of history. That which was so abhorrent to him was the abuse and misuse of the past which rendered men incapable of thinking for themselves. He would have men everywhere and always stand out, upon their own individuality, and in their own times, instead of being appendages to others and to other ages. Freeing himself from that narrowness which so often affects small minds, that littleness which can see nothing good and true in those who differ from them, he entered into

sympathetic appreciation of the great thinkers, of not only his own time, but all ages.

But, with him, the significance of these men was not in their being masters whom he should slavishly follow, but rather in their being personalities whose touch would enable him to do his own thinking and acting; and all the better could he do this since their genius had lifted him to the heights.

Few theologians of Mr. Campbell's day would have given such a liberal thinker as *Mr. Coleridge* such warm words of praise as he did when he said:

"Samuel Taylor Coleridge was not merely a poet and a philosopher of the highest order, but, by concession, the most talented theologian in the English Church, of his day. Some of the London reviews have pronounced him the greatest theologian in the world, of the first quarter of the present century. That he was a man of the most philosophic and discriminating mind, as well as of prodigious theological attainments, no one who has read his various works, and especially his 'Aid to Reflection,' can reasonably doubt."[1]

In speaking of a saying of *Luther's,* he says:

"We agree with him in this as well as in many other sentiments. Emerging from the smoke of the great city of mystical Babylon, he saw as clearly and as far into these matters as any other person could in such a hazy atmosphere. Many of his views only require to be carried out to their legitimate issue, and, we should have the ancient gospel restored."[2]

Of the reformers in general he says:

1 Ch. Sys., p. 437. 2 Ch. Sys., p. 191.

"Time, that great arbiter of human actions, that great revealer of secrets, has long decided that all the reformers of the Papacy have been public benefactors. And thus the Potestant Reformation is proved to have been one of the most splendid eras in the history of the world, and must long be regarded by the philosopher and the philanthropist as one of the most gracious interpositions in behalf of the whole human race. * * We Americans owe our national privileges and our civil liberties to the Protestant Reformation. They achieved not only an imperishable fame for themselves, but a rich legacy for their posterity. When we contrast the present state of these United States with Spanish America and the condition of the English nation with that of Spain, Portugal and Italy, we begin to appreciate how much we are indebted to the intelligence, faith and courage of Martin Luther, and his heroic associates in that glorious reformation. * * Reformation, however, became the order of the day; and this assuredly, was a great matter, however it may have been managed. It was a revolution, and revolutions seldom move backward. The example that Luther set was of more value than all the achievements of Charles V., or the literary and moral labors of his distinguished contemporary, the erudite Erasmus."[1]

In a consideration of Bacon, Locke, Newton, Milton, Young, Shakespeare, Wilberforce, and others who have graced the world with word and deed, he declares:

"These great revealers and masters of nature have been found in hosts among the Anglo-Saxon race, and almost exclusively among them. These are the great benefactors of man—the great reformers of the world. They have transformed the rugged hills and mountains into Sharon and Carmel; they have made 'the wilderness and the solitary place glad,' and have compelled the desert to rejoice and blossom as the rose.' "[2]

1 Ch. Sys., p. 3, 4. 2 Add., p. 41,

In his estimate of *the world's great benefactors,* he finds:

"Two illustrious categories—the great in reason, and the great in fancy. Conception and comparison distinguish the former—imagination and invention the latter. These are the men of genius—these the men of talent. Men of genius soar on eagles' pinions to worlds of fancy; while men of talent, Atlas-like, stand under the real world. The loftier regions of fiction and romance delight the former, while the realties of earth and its mighty destinies engross the attention and command the energies of the latter. Men of genius create new worlds—men of talent carry them. Strength (for so talentum, from talao, would seem to indicate) characterizes the one; while activity and celerity of movement distinguish the operations of the other. While, then, invention is the boast of genius, execution is the glory of talent. Combined, they make the earth's great ones; and, leagued with virtue, constitute the real nobility of human nature.

"Example, however, is always more intelligible, and generally more eloquent than definition. We shall then summon its aid. Genius, we have said, is distinguished by invention, creation, origination; talent by effort, enterprise and great achievements. Energy is prime minister to talent; the love of admiration, to genius.

"Homer excelled in genius; Virgil in talent; Shakespeare and Milton in both. In the fine arts of painting, sculpture and music, as well as in poetry, oratory, and even in the useful arts, that have contributed to the progress of civilization and comfort, we have numerous and happy illustrations of both genius and talent. Raphael in his cartoons, Michael Angelo in his frescos, and our own Benjamin West in his historical paintings, are par excellence, models of genius in the department of painting. In sculpture, Phidias, Praxiteles, and Polydore are as bright as constellation of genius as Demosthenes, Cicero or Sheridan, in oratory;

or as Milton, Pope or Byron, in poetry. In the useful arts a Fulton and an Arkwright afford as fine specimens of genius as a Mozart in music, or a Scott in romance. On the other hand, we discover in a Butler, a Luther, a Franklin, a Washington, the mighty power of talent; and in a Locke, a Bacon, or a Newton, the still superior force of genius and talent combined."[1]

After considering earth's great men of genius and talent he speaks of *their extensive influence* in these words:

"Eternity alone will develop the wide-spreading and long-continued series of good and happy consequences, direct and indirect, resulting from their schemes of benevolence and deeds of mercy. Their noble influence may be compared in its beginnings to the salient fountains of some of earth's grandest rivers, which, though not ankle-deep, issuing from beneath a little rock on some lofty mountain's brow, after wending its serpentine way for thousands of miles through many a rich valley and fertile plain, and receiving the contributions of numerous tributary streams, finally disembogues its deep, broad flood into the ocean, carrying on its majestic bosom the products of many climes and the wealth of many nations. So in the course of the ages, the labors of the more distinguished benefactors of mankind, at first humble and circumscribed, yield largely accumulating revenues of glory and felicity; and carry down, not only to the remotest times, and to the most distant nations, manifold blessings; but occasionally, transcending the boundaries of earth and time, they flow into eternity itself, carrying home to God and the universe, untold multitudes of pure and happy beings."[2]

So appreciative is he of the world's noble souls that *he would bow in reverence in remembrance of them.* He says:

[1] Add., p. 78. [2] Add., p. 89.

"Could the sons of science, of poetry and philosophy find the grave of Homer, of Socrates, of Plato or Archimedes, or stand at the tomb of Bacon, of Locke, of Newton, of Shakespeare or of Milton—those 'plenipotentiaries of intellect and giants of the soul'—what awe and reverence for intellectual greatness would possess their minds in the remembrance of the mighty triumphs and splendid trophies of their illustrious and wonderful genius."[1]

That God had made the world, set it going, and then transcended it, dwelling in some remote region, was foreign to Mr. Campbell's idea of God. The fault he finds with the Theists and Deists is that

"They *humanize* their God too much; give him too much the character of a governor, and too many of the attributes which are supposed essential to a good governor; whereas the pure Deists make their God rather an indifferent spectator, an uninterested observer of the affairs of this life."

He sees God constantly working in history. Some have felt that God's working in the world was a thing of the past. They have drawn a sharp line between what is in the Bible and what is outside. After the old Jewish fashion, they have called the one sacred, and the other secular. Not only the great characters of the Bible, but the great characters of history were seen, by Mr. Campbell, to be God's instruments in molding and perfecting the world. Nor are they confined to the merely religious, but in all the various activities of life men are divine instruments of God's hand, prepared by him to further his purpose and bring it to its great consummation. Relative to this he says:

[1] Add., p. 281. [2] Evidences, p. 64.

"It is generally conceded that we have another illustration of this feature of the divine government, in the mission of that illustrious champion of liberty—George Washington. He was raised up as was Moses, though he did not have assigned to him the destiny of a people so great in their relation to God and to the universe. Still the influence of his achievements has been felt throughout the realms of civilization, and the ultimate end of his mission no one knows. The great problems in human government growing out of his career, are not yet solved—not yet developed."[1]

In like manner he speaks of the Puritans:

'The Mayflower ferried over the Atlantic the seeds gathered from the early harvests, the choicest first fruits of European Protestantism. Brought directly from Old England, they were planted in New England. The soil and climate, however rugged for the germs of earth, were most fertile and happy for the new souls, and, consequently, rich harvests rewarded the labors of the puritanic husbandmen. God sent them to a new world, that they might institute, under the most favorable circumstances, new political and ecclesiastic institutions. Such, most assuredly, was their divine mission."[2]

Although Mr. Campbell sacredly regarded the great personalities of history as God's noblemen, and reserved a large place in his heart for them, he did not allow himself to become their slave, in thinking their thoughts. He tells us how much and in what way he is *indebted to various thinkers*. He says:

"I was, some fourteen years ago, a great admirer of the works of John Newton. I read them with great delight, and I still love the author and admire many of his sentiments. He was

[1] Lect. on Pent., p. 176. [2] Add., p. 169.

not a staunch Episcopalian, though he died in that connection. In an apology to a friend for his departure from the tenets of that sect in some instances, he said, 'Whensoever he found a pretty feather in any bird, he endeavored to attach it to his own plumage, and, although he had become a very speckled bird, so much so that no one of any one species would altogether own him as belonging to them, he flattered himself that he was the prettiest bird among them.' From that time to this I have been looking for pretty feathers, and I have become more speckled than Newton of Olney; but whether I have as good taste in the selection, must be decided by connoisseurs in ornithology. * * *

"While I acknowledge myself a debtor to Glass, Sandeman, Harvey, Cudworth, Fuller and McLean; as much as to Luther, Calvin and John Wesley, I candidly and unequivocally avow that I do not believe that any one of them had clear and consistent views of the Christian religion as a whole. Some of them, no doubt, had clear and correct views of some of its truths, nay, of many of them, but they were impeded in their inquiries by a false philosophy and metaphysics, which fettered their own understanding in some of the plainest things * * * While I thus acknowledge myself a debtor to those persons, I must say that the debt in most instances is a very small one. I am indebted, upon the whole, as much to their errors as to their virtues, for these have been to me as beacons to the mariner, who might otherwise have run upon the rocks and shoals, * * * though in some instances, I have been edified and instructed by their labors."[1]

He further states that for the past ten years he had not looked into their books, but had confined himself to the Bible, which had become to him "a book entirely new." Nor had he imbibed the ideas of his father, whom he considered wise and capable. On the contrary, he had de-

[1] C. B., p. 229.

bated and reasoned more with him than with any other man. He then states *his unique position* in these words:

"I call no man master upon the earth. * * * I have been so long disciplined in the school of free inquiry that, if I know my own mind, there is not a man upon the earth whose authority can influence me, any farther than he comes with the authority of evidence, reason and truth. To arrive at this state of mind is the result of many experiments and efforts; and to me has been arduous beyond expression. I have endeavored to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them today, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority, or system, whatever."[1]

In this, three dominant characteristics of *Mr. Campbell's type of mind* are evident. First, that authority, and that only, which is able to submit itself to his own personal investigation, has right of way with him. Secondly, this position cost him great mental struggle. Thirdly, he recognizes the progressive nature of revelation. Although the revelation of God may be fixed in type and ink, the mind which comes to it, growing from day to day, is progressive and must understand it from the mind's advanced and perfect state, rather than from some unmatured state which it has left behind in its development. For a complete revelation of God, there must be not only the record of how God gradually unfolded himself in the prophets to the fathers, culminating in the fullness of his true character in his Son, but there must be the growing,

1 C. B., p. 229.

personal mind of man, to lay hold of this sublime revelation of God, understand it, appreciate it, respond to it, and enforce it in life.

We have been considering the man who came to America at the beginning of the 19th Century. We have heard his voice. We have felt the touch of his spirit. His ideas of liberty and progress are before us. Do we estimate him to be a man needed by the times? Should the 19th Century have made room for him and given him a candid hearing? Judging from the reception he met as he commenced his life's task, we would answer in the negative. But later times often reverse the verdict of former times. The centuries often correct the judgment of the hours. Did a man of his spirit and attitude as he faced the world fit into the times? He possessed in a large degree a love for freedom and a spirit of liberty which was intense. His faith in progress and his admiration for truth towered into a splendid optimism. His extensive view of things made him ever conscious of human limits and instead of becoming a bigot he grew modestly humble. In his love for the great personalities of history he never lost his balance so as to destroy his own individuality or to become a leaner upon others. Did the 19th Century require such a man? We may be able to pass a wiser judgment after a consideration of the times, after we learn how he adjusted himself to the problem of his day. It may be that General Robert E. Lee spoke a noble truth when he said: "If I were asked to select a representative of the human race to the inhabitants of

the other spheres in our universe, of all the men I have ever known I would select Alexander Campbell; then I know they would have a high impression of what our humanity is like."[1]

1 Cen. Camp Fire, p. 50.

CHAPTER V.

A New Voice in Protestantism.

But while we thus ape our fathers, we forget that their greatness consisted in the fact that they aped no one.—Mazzini.

The old emphasis of man-made statements and creeds is gone. John Huss and John Calvin, John Wesley and Jonathan Edwards, those sons of thunder, like the first John in his first estate, have been relegated to their place as great men, but have ceased to eclipse the name of Jesus Christ. All these have become mere candles while the teacher of Bethlehem and Calvary stands forth, the one untroubled sun.—(The Fortune of the Republic)—Hillis, 1906.

And as thus age after age they wrangle, with their eyes turned away from the light, the world goes on to larger and larger knowledge in spite of them, and does not lose its faith, for all these darkeners of counsel may say. As in the roaring loom of Time the endless web of events is woven, each strand shall make more and more clearly visible the living garment of God.—(The Idea of God)—Fiske.

But that rare quality, that national dream,
That lies behind this genius at its core,
Which gave it vision, utterance; evermore,
It will be with us, as those stars that gleam,
Eternal, hid behind the lights of day,
A people's best, that may not pass away.

—Wilfred Campbell.

CHAPTER V.

A NEW VOICE IN PROTESTANTISM.

The 19th Century was unique in religious tendencies. The Revival of Learning and the Reformation which followed, the two creators of the revolution, which effected a disturbance in every department and condition of life, were in the past. Yet, they had generated a temper of mind and a spirit of investigation which was still going on. *The tendency* with which we have at present to do is that in the Protestant Reformation *which tended to crystallization.* It was thought that the reformers had completed their work, whereas they had only announced principles for further development. This has ever been the real danger in reform, this recognition of completeness which arrests all further progress.

The religious world had become a world of sects; each rallying around its peculiar standard and making warfare upon all the rest who differed from its chosen tenets. This was the condition that greeted Mr. Campbell as he found himself upon the field of action in the New World. It is true that the "flowers of freedom" were blooming, but too often they were blooming in the sky. Especially was this true in the realm of religion. In the world of ideas they were found in profusion, while they were rare in the fields of practicality.

Mr. Campbell's progressive nature at once rebelled—he had not so learned Protestantism. He lost no time in scenting the real difficulty and at once announced himself as the herald of a true Protestantism. Thus, at the beginning of the 19th century in America *A New Voice Was Heard in Protestantism.* His work began in a protest. Not a protest against the mighty achievements of the past reformers, but a protest against the church of the day in not carrying out to their logical end the cardinal principles of the Protestant reformation. It was a protest against narrowness, as it was a protest against stationariness. It became a challenge for liberty, the foundation plank in Protestantism.

Nor did he feel any disgrace in posing as a protester. On the contrary, he felt the dignity of the situation. He says:

"There is a nobility, a moral grandeur of soul, in saying, *I protest against such a law* or statute. To protest innocence is sometimes just and necessary. To protest against political tyranny, is often expedient; to protest against religious usurpation and ecclesiastic despotism, caps the climax of human nobility and grandeur. And none but Heaven's own noble men can, *ex animo,* make such a sublime protestation."[1]

He makes clear his conception of Protestantism in these words,

"But in speaking of Protestantism we speak not of a pretended Protestantism, but of a true, real and unsophisticated Protestantism—and what is *Protestantism* but a solemn negation of all

[1] Add., p. 171.

human dictation and usurpation over men's understanding, conscience and affections; over his personal liberty of thought, of speech and of action, in reference to each and every thing pertaining to himself, his fellows, his God and his Redeemer? Education, religion, morals and politics are, therefore, the field and realms over which Protestantism, *de jure divino,* presides. * * * It is not possible, or, in other words, it is not in human nature, to love liberty, freedom of thought, of speech and of action, in the state, and to hate it in the church; or to love it in the church and to hate it in the state. The love of liberty is a law or principle as uniform and immutable as the law of gravity, I mean liberty—rational, moral, social liberty; not licentiousness, recklessness, lawlessness; I mean not lust nor passion, the love of plunder and robbery. It is a moral principle, founded upon the perception and approbation of justice and humanity."[1]

So fundamental is this idea to him that he continues,

"The very word Protestant implies thought, examination, dissent and self-reliance. Who protests without reflection, comparison, deduction, and some degree of mental independence, as well as of self-reliance? These, too, are verily the elements of all human greatness, of all comparative excellence. The Protestant Reformation, notwithstanding all that can be said against it, was the regeneration of literature, science, art, politics, trade, commerce, agriculture. Hence, the more Protestant a people, the more elevated in all the elements of modern civilization, self-thinking—pardon the anomalous expression, for there are millions who possess not the art or mystery of self-thinking; when they think, their minds are only listening to some other thinking, speaking or moving within them—I say *Self-Thinking* and *Self-Reliance* are the two main elements of personal, social, national greatness and goodness. These are the pillars of true re-

[1] Add., pp. 171, 173.

ligion, true learning, true science, true prosperity, true greatness. By self-thinking and self-reliance I do not mean confidence in the flesh, pride, self-conceit; I mean the confident application of our minds to the means of intellectual, moral, political and religious improvement, in the hope of improving ourselves and our condition. * * *

"Freedom of thought, freedom of speech, mental independence, self-thinking, self-relying, give to Protestant communities a spirit, a character, and elevation, that deeply imprint themselves on all the products of their mind, on all the labors of their hands. * * *

"They imprison no one for affirming that stars do not fall; that the earth moves. They exile no one for thinking that there may yet be a new continent, that the number of worlds is incalculable, or that the Pope may err. They put no one to torture or to death for thinking for himself on religion, science or the arts; therefore, they continually progress, and leave far in the distance behind those who allow or license one man to think for millions, and sternly command acquiescence in his dogmas."[1]

This right to think for one's self is so revolutionary in its effects that Mr. Campbell recognizes in it the germ of the revolutionary changes which followed the Reformation. He says,

"If, in accordance with the philosophy of things, we could trace effects from their immediate to their remote causes, it is presumed that we would find the momentous changes already accomplished in English society, whether in the Old World or in the New, to be the legitimate consequence of a single maxim, consecrated into a rule of action, both by the precept and the example of the master-spirit of the Protestant Reformation. That maxim is, 'Man by nature is, and of right ought to be, a *thinking being.*' Hence, it is decreed that, as a matter of policy,

[1] Add., p. 33.

of morality and of religion, he ought not only *to think*, but *to think* for himself. * * * To the inculcation of this obligation, more than to any other precept in the religious or moral code, was Martin Luther indebted for that eminent success which elevated him to the highest niche in the temple consecrated to the memory of European and American benefactors.

"Nor is the day far distant, in our anticipation of the approaching future, when the philosophic historian, in his attempts to trace to its proper cause the general superiority of that portion of our race which speaks the English tongue, in whatever land, under whatever sky it may happen to have its being, will find it supremely, if not exclusively, in the single fact that the English nation first adopted the Luthern creed of thinking, speaking and writing without restraint on every subject of importance to the individual and to society. * * *

"Hence, the impetus given to the mind by the Protestant Reformation extends into every science, into every art, into all the business of life, and continues, with increased and increasing energy to consume and waste the influence of every existing institution, law and custom not founded upon eternal truth and the immutable and invincible nature of things."[1]

It was not, therefore, against the reformers that Mr. Campbell protested. In them he finds the heralds of a new era of liberty and freedom. *His protest was directed to the failure to carry out what they begun.* With this staying of the Protestant principles, in speaking of Luther, he says,

"But unfortunately, at his death, there was no Joshua to lead the people, who rallied under the banners of the Bible, out of the wilderness in which Luther died. His tenets were soon converted into a new state religion; and the spirit of Reformation

1 Add., p. 453.

which he excited and inspired was soon quenched by the broils and feuds of the Protestant princes, and the collision of rival political interests, both on the continent and in the islands of Europe * * * A secret lust in the bosoms of Protestants for ecclesiastical power and patronage worked in the members of the Protestant Popes, who gradually assimilated the new church to the old. Creeds and manuals, synods and councils, soon shackled the minds of men, and the spirit of reformation gradually forsook the Protestant church, or was supplanted by the spirit of the world. * * *

"Calvin renewed the speculative theology of Saint Augustine, and Geneva in a few years became the Alexandria of modern Europe. The power of religion was soon merged in debates about forms and ceremonies, in speculative strifes of opinion, and in fierce debates about the political and religious right of burning heretics. Still, however, in all these collisions much light was elicited. * * *

"After the Protestants had debated their own principles with one another, till they lost all brotherly affection, and would as soon have 'communed in the sacrament' with the Catholics as with one another; speculative abstracts of Christian Platonism, the sublime mysteries of Egyptian theology, became alternately the bond of union and the apple of discord, among the fathers and friends of the reformation."[1]

Not only does Mr. Campbell see in Protestantism the unprogressive state of fixity to be its death warrant, but *he finds Protestantism fundamentally at fault* in its point of departure. It began at the wrong place. He says:

A reformation of Popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. * * * None of these has begun at the right

[1] Ch. Sys., pp. 3, 4.

place. All of them retain in their bosom, in their ecclesiastic organization, worship, doctrines and observances, various relics of Popery. They are, at best, but a reformation of Popery, and only reformation in part. * * *

"Living then, as we do, in the midst of such abortive efforts at reformation, seeing the progress of error, and regretting the feeble and slow advances of the gospel upon even the outposts of error, infidelity, and abounding iniquity, we are constrained to inquire, if anything can be done; and if anything, what it should be, and how attempted?"[1]

He then points out how little was accomplished under these efforts, and feels that to rally under the old banners is but to fight the old battles over again. "These have all been tried." The capital mistake in them all is that they each emphasized and built around certain peculiar truths to the neglect of catholic ones. He says,

"Protestant parties are all founded upon Protestant peculiarities. Indeed, there is but one radical and distinctive idea in any one of them. That is, their center of attraction and of radiation. * * * They build on what is peculiar, and then, in effect, undervalue that which is common to them all."[2]

He then stakes out such broad ground as this:

"Now, it appears to us, the things which are most commonly believed are most valuable, certainly much more valuable than any one of the partisan peculiarities. * * * We conclude, then, that a party founded on all that is commonly received by Romanists, Greeks and Protestants, and nothing more, would not only be a new party, one entirely new, but incomparably more rational, and certainly more scriptural than any of them."[3]

1 Bapt., p. 15. 2 Bapt., p. 17. 3 Ibid., p. 17.

In getting a comprehensive grasp of the catholic truths thus held, he is directed back to Christ, for he finds them centering about him and his salvation. *Therefore he is able to propose an "Evangelical Reformation" by a return, a restoration of Jesus Christ and his gospel.*

Such did Mr. Campbell find the condition of his times to be. Yet he was not dismayed. On the contrary, he said,

"I stand here as a Protestant. * * * In advocating the great cardinal principles of Protestantism I feel that I stand upon a rock."[1]

In such circumstances he found his task. In the strict sense of the word it was not as a reformer; for as he suggests, how can one reform the reformation? He does not feel the need of going back to the fathers. Not the speculations of the fathers but the religion of Jesus, he observes, is the real need, so he says,

"Human systems, whether of philosophy or of religion, are proper subjects of reformation; but Christianity cannot be reformed. Every attempt to reform Christianity is like an attempt to create a new sun, or to change the revolution of the Heavenly bodies—unprofitable and vain. In a word, we have had reformations enough."

Again, he comes to the gist of the whole question as he says,

"'To reform the Reformation' is, indeed, a hard matter—and why? Because many think the Reformation was complete. * * * The greatest moral calamity that has befallen the

[1] D. on R. C. R., p. 49.

Protestants is this, that they imagined the Reformation was finished when Luther and Calvin died."

With Mr. Campbell a true Protestantism was a progressive affair, not going back to the fathers to reform what had been formed by them. In this fact, that Protestantism had become fixed and stationary while it was by right and nature progressive, Mr. Campbell found his point of departure for his whole life's work. He was to contend for a true Protestantism, and, as a free being, he reserved for himself the right to return to the original source.

Says Prof. Brown[1]: "Protestantism stands before all things for a new spirit; a new conception of the entire relation between God and man. It is a relation of freedom which gives each man a right to go back for himself to the source of divine revelation, and, in the light of that which he there finds, to judge all later utterances of the church."

Mr. Campbell availing himself of this privilege made a return not to the fathers, but beyond the fathers * * * *"Back to Christ."* Thus, then, there was in America, at the beginning of the 19th Century, a young man * * * a new voice in Protestantism, calling for a return to the Christ.

In speaking of the founder of the Christian religion, he says,

"The lives or conduct of his disciples may be reformed, but his religion can not. The religion of Rome, or England, or of Scot-

1 Christian Theol. in Outline, p. 19.

land, may be reformed, but the religion of Jesus never can. When we have found ourselves out of the way, we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet. *We should return to the Lord.*"

Thenceforth this cry "Return * * * restore the ancient order of things" rang down through the 19th century with no uncertain note. He defines clearly what he means by restoration in these words,

"To bring the societies of Christians up to the New Testament is just to bring the disciples individually and collectively to walk in the faith, and in the commandments of the Lord and Savior, as presented in that blessed volume; and this is to restore the ancient order of things.[1]

The old watch-word of the reformation, "The Bible, and the Bible alone, is the religion of Protestantism," was renewed by Mr. Campbell in opposition to the opinions and speculations of men. He pleaded for a restored Bible that he might have a restored Christ. This became his life labor in which he never faltered, grew weary, or lost confidence in a victorious outcome. He went forth in the spirit of Herrmann's word and fulfilled his idea of the true theologian's task.[2] "But if we gain a clear insight into what the Bible ought to be for every Christian, namely, the means by which with his own vision he lays hold of the person of Jesus, then it is easy to see what attitude towards the Christian community must be taken up by the theologian called to her service. He must be ready to impart to her, without any deduction, the scrip-

[1] C. B., p. 128. [2] Communion with God, p. 10.

tural tradition, and must possess the faculty of showing the people how they can use this means to reach that one end. But, on the other hand, if the ecclesiastical authorities should be in the habit of demanding from such a man that he shall 'believe' a sum of doctrines prescribed by them, be it ever so small, then they would be guilty of a tyranny which ultimately they themselves must feel to be useless and barbarous."

A recent writer in an excellent article in Hasting's Dictionary of Christ and His Gospels, p. 161f, voices the true feeling of Mr. Campbell in his longing to go back to the fountain source. He says: "That the stream of religion flows purer at its fountain-head than its lower reaches is a fact which the study of every historical religion confirms. As a religion advances through history, it loses something of its idealism and becomes more secular, takes up foreign elements, accumulates dogmas and ceremonies, parts with its simplicity and spontaneity, and becomes more and more a human construction. And every religious reform has signified a throwing off of foreign accretions, and a return to the simplicity and purity of the source. Did not Christ himself represent a reaction from the elaborate legal and ceremonial system of Judaism to the simpler and more ethical faith of the prophets? The reformation was a return to primitive Christianity, but less to Christ than to St. Paul and the early disciples."

So in Mr. Campbell in his demand for a return to the ancient landmarks, we see a man going backward.

Queer spectacle for such progressive spirit! But so far does he go backwards, and no farther does he go, than to the Chief Corner Stone of the Prophets and Apostles, that we really find him to be a man going backward that he may go forward. To those who designate the cry "Back to Christ" a "Crab Cry", let it be said, that with Mr. Campbell it was not a going back to the crabs but far beyond them to the very source of life itself. It becomes often necessary to go back that one may go forward.

Principal Fairbairn expresses Mr. Campbell's sentiments when he says[1]: "The fathers cannot explain Christ, though he can explain the fathers. He is ultimate, but they are derivative * * * This return * * * must proceed from the source downwards, and not simply be contented to judge the source by what we find far down the stream. Above in the fountain there is purity, but below in the river impurities that gather as the course lengthens and the fields tilled and reaped of men are drained into its waters."

With such temper of mind did Mr. Campbell plead for the restoration of the gospel. He would go and find it in its simplicity and purity in Jesus himself. As he thought, and reasoned, and pleaded the inmost longing of his heart ever was, as expressed in Whittier's lines,

"Our Friend, our Brother and our Lord,
What may thy service be?
Nor name, nor form, nor written word,
But simply following Thee."

1 The Place of Christ in Modern Theology, p. 296.

Did Protestantism need such a Voice? He was a man whose deep insight pierced the static and stereotyped condition of Protestantism. He was one who believed a true Protestantism to be progressive. He said in his return, let us not go back to the creeds of the fathers but to the Bible itself; let us not stop with the fathers but return to the Christ. That he was a man deeply possessed with the progressive spirit of his times none can doubt. If in doubt about his being the one the world needed to wrestle with the forces of the day and to contend for a true Protestantism, put yourself in touch with his methods and witness how he adjusted himself to the task. Watch the man as he works. What will the New Voice in Protestantism speak? We may yet be able to say with Robert Owen, of England, Mr. Campbell's opponent in the debate on infidelity: "The friends of truth, on which ever side it may be found, are now more indebted to Mr. Campbell than any other Christian minister of the present day."[1]

[1] Evidences, p. 405.

PART II.
Liberty and the Bible.

CHAPTER I.
The Bible Restored.

It is amusing to observe that some of our brethren are alarmed over this ringing call for a gospel which is informed by knowledge of present-day conditions. We are told in certain quarters that men who call for such presentation of the "present truth" are "attacking the plea." One is tempted to wonder what sort of a delicate and sensitive thing this "plea" is that it has to be guarded so carefully upon the approach of a modern idea. One would imagine that these brethren were in fear lest some rude hand might disfigure the "plea" beyond recognition with a touch of up-to-dateness. Do they really mean to say that they take in the "plea" every night to protect it from the frost, or hide it as one would an endangered gate on Hallowe'en?

We can fancy the smile of humor with which one of the fathers of this reformation would have read such a lament over the effort to present matters in a light adjusted to the age. The attacking of traditional and archaic ideas and phrases was their certain daily pastime. We can imagine that the conservators of orthodoxy felt certain that every belief and opinion which was left out over night was sure to be gone before morning. The warriors of the first generation of this movement delighted in nothing so much as the task of challenging and overthrowing a time-honored and cherished opinion which was compelled to back into the shell of orthodoxy at the approach of an idea. He has studied the lives of the fathers to little purpose who has not discerned their insistence upon facing facts as they are, and not as they were at some previous time. He alone can be true either to the New Testament or to the spirit of this reformation who constantly studies to show himself approved unto God, rightly interpreting the Word of Truth.

If the plea of the Disciples for the union of the people of God in accordance with the apostolic program is endangered by the appeal for freshness of light and leading, for open-mindedness and adjustment of things as they are, then it needs restatement to bring it into conformity with the spirit of the New Testament and the pioneers.—H. L. W., The Christian Century, Nov. 15, '06.

CHAPTER I.

THE BIBLE RESTORED.

The Renaissance was an intellectual revolt from the tyranny of forms which shackled the mind, keeping it bound to the past, thus hindering all originality, spontaneity and progress. This breaking away issued in a beautiful life of the spirit which has permeated all the literature of the world. The Reformation which grew out of it was not so much a revolt of mind as a religious rebellion. It sprang from the heart of Luther which in its experience felt the awful bondage of works and their impotence to grant peace to the soul. The righteousness gained through works was mechanical and barren. The holiest efforts became stifled. There was no creative impulse. There was no rise of the soul to God. *Luther's experience* of the great truth "that the just shall live by faith" gave him the key to a world of peace into which the succeeding generations have entered and found soul satisfaction.

Both the Revival of Learning and the Revival of Religion, which in development largely coalesced, were in their most characteristic phases, but attempts to burst the bars of prison doors that the mind and the spirit might enter into their true heritage in a world of free-

dom. They were risings out of the grave of the past to the life, light, and beauty of the present. Yet, how few out of the mass of humanity by the time of the Nineteenth Century had entered into these new-brought blessings! These hard-earned treasures were prized only by the privileged few. They were worn only by those who constituted themselves the chosen ones by struggle and experience akin to the reformers. So ever comes life's heritage! We cannot take it over without price or pains. There is no magical inheritance.

If it would do us any real service, if it would mean anything to us, if it would lift us to its own level and beyond it, we must each share the toil, we must each out of our own experience gain it anew.

Because this is true, because the world was still in ignorance, superstition, and in bondage to form, Mr. Campbell had a large field for action. *He, too, came to his task out of a deep and growing experience.* It was an experience which reached the whole man, and sounded the depths of his being. Feeling, intellect and will at once rebelled. Out of this experience both the spirit of the Renaissance and the spirit of the Reformation were born anew, and came to life as one strong overmastering passion for personal liberty to find God, to know Him, and to serve Him. It was to him a time such as Prof. Swing notes of Ritschl:[1] "It was to him the beginning of a time of transition from his inherited

[1] The Theology of Albrecht Ritschl, p. 11.

faith to a faith of his own." Of this experience Mr. Campbell says:

"But my own mind labored under the pernicious influence of scholastic divinity, and the Calvinian metaphysics; and although I greatly desired to stand perfect and complete in the knowledge of the will of God, and my conscience could bow to nothing but the authority of the King Eternal, yet a full emancipation from the tradition of the elders I had not experienced. This was gradual as the approaches of spring!"[1]

His soul was yearning for God. He was struggling for the personal Christ who, Mr. Campbell believed, fully revealed the Father. But the Christ was lost. He was hidden beneath the impersonal accumulation of the ages. Instead of the personal Jesus, there stood barriers. He was confronted by tradition, dogma, creed, ritual, form. These were hiding the Christ.

With his experience came vision. He saw the barriers fall away. The children of the Father, in the liberty of the gospel, were laboring together in the harmony of the Master's ideal. His soul is enraptured by this splendid vision of liberty and union. Under such inspiration he longs and hopes. Faith lives strong in his breast. Faith, which ever takes our visions from the air of our fancy and in due time transforms them into blessed realities. Faith, which is not blind to the difficulties, but strong in victory. So out of the silence of this overmastering vision comes speech. What will accomplish this? It can be done, but how? What will bring it

[1] C. B., p. 661.

about? Not the Roman idea of Unity, that had already been tried, and had failed. While it preserved unity it lost liberty. Nor would the escape-from-Rome do, the opinions and speculations of men, no matter how well formulated or beautifully clasped together in creed or statement. There must be something more vital than mere thought. It must come with an appeal to the soul. It must come with an authority from above. What would do this? The religion of Jesus. So God gives Mr. Campbell his life-message. His task is programmed. It is to return to the fountain-head. It is to restore to the world the Christ and his personal gospel of life in all its true simplicity and pristine purity. This becomes the germ of his plea while year by year it unfolds in various ways to meet the exigencies of the times.

This was not the first return to the Christ, nor the last. There are many returns. Each man, out of his own experience in longing for the Christ and in feeling the separating barriers, may rise up, and, tearing them away the best he can, go back to Christ. The uniqueness of Mr. Campbell's return, in the midst of a peculiar set of circumstances, gave the idea clearer expression and made it more possible for each to return.

Perhaps the most evident feature in his return, aside from sincerity, is his undaunted moral heroism. He was unlike the religious teachers in England today as depicted by J. Allanson Picton:[1] "The real reason for

[1] The Finality of the Christian Religion (Foster), p. 14.

moral failures in education is that we have ceased to believe in the old creeds, and have not the moral courage to acknowledge it to ourselves. Or, if we acknowledge it to ourselves, our case is still worse, for we maintain a lying pretense before others." Mr. Campbell first made his acknowledgment to himself, then, facing the word, without let or hindrance, strenuously sought to tear away every barrier that hid from view the Christ and His gospel.

How could he do otherwise since he had adopted the new method of investigation? He had yielded the popular superstitious method for the scientific. Nor did he consider this a machine for collecting facts, even if they were true, but rather a distinctive attitude of mind toward truth. We have found him to be one with openness of mind, accepting facts as they really exist, dissatisfied with any half-way solution, and having found truth determined to follow it whithersoever it might lead. [1]Therefore he is prepared to take this bold stand:

"The consciousness of truth will, without a challenge, court investigation, and defy contradiction."[2]

One prominent and commendable feature in Mr. Campbell is his touch with his age. In every sphere of thought and activity he was alive to the spirit of his times. So much is this true that Prof. Hiram Van Kirk, in his able work on "The Rise of the Current Reformation," p. 50, can say of him: "He also represented the time-spirit (Zeitgeist) of the American Republic. He

[1] c. f. What is Truth (Pritchett), p. 8. [2] Evidences, p. 284.

came in line with the great social and political movements of his day. He was the voice of democracy, of individualism in the religious sphere. This was the secret of his power."

This characterization is in perfect accord with Mr. Campbell's own feeling and desire. He says:

"The motto of the spirit of this age seems to be taken from the gigantic Young 'Flaws in the best—full many flaws all o'er.' * * * This is a time of religious and political earthquakes. The religious communities of the new world and the political states of the old world are in circumstances essentially the same. A great political earthquake threatens to bury in its ruins tyrants and their systems of oppression. The ecclesiastical systems of the clergy appear destined to a similar fate. It is to be hoped then, as the New World took the lead in, and first experienced the blessings of, a political regeneration, so they will be foremost in the work, and first in participating in the fruits of, an ecclesiastical renovation. * * * [And he is encouraged to see signs of this.] All sects, new and old, seem like a reed shaken by the wind. * * * Their 'Religious Almanacs' portend comets, falling stars, and strange signs in the heavens, accompanied with eclipses of the greater and lesser lights that rule the night. Their constitution is moth-eaten, and the tinsel upon their frame of discipline has become dim."[1]

Here were *the barriers confronting him* in his purpose to return to the purity of Christ and His gospel. On the one hand, creeds and confessions magnifying the abstract and transcendent elements in the gospel and confusing and dividing the people of God. On the

[1] C. B., p. 213.

other hand, the Bible translated by a superstitious and sectional age, breathing the very spirit of their times into the translation; moreover, this same Bible receiving a traditional interpretation brought over from these same unscientific times. Set in such conditions what would he do? Would he dare to brush aside as worthless the impersonal stamp of the creeds. statements, dogmas, in his quest for the personal gospel truths? This he did, bravely and unflinchingly. This was part of his destructive work. But how about the confronting Bible in which was enwrapped the Christ? Unscientific as it was in both its translation and its interpretation it was honored as "the Book of the Ages." The devout rested their all in this, infallible in every particular, errorless, and hence authoritative book. To question it in the least as it lay before them was either to wholly destroy their hope in it or to call down the wrath of heaven upon the daring critic. The book just as it was had grown precious. They had learned to worship its very form and prize it as a fetish. So much was it a charm that one who would take an oath must kiss, germs and all, even though he might swear to a lie. Before this long-honored volume how was Mr. Campbell to stand? Would he dare to encroach upon its sacredness?

It is necessary, in order to understand him as he enters upon his radical work of restoration, to keep in mind *the general enlightenment of his day.* It is only one hundred years ago, it is true. Yet it was, after all the enlightenment, still an uncritical and superstitious age

as regards the masses. It required a long time for the enlightenment, the true meaning, and the real significance of the Renaissance and the Reformation to become the property of the mass. Even now, after so long a time, after so many centuries of culture, and blood-bought culture at that, we find large sections in our own progressive America almost untouched with the world of nobler ideas. They are out of touch with the present order and living only in the superstitious ages of the past, notwithstanding the fact that the last century was unique in dispensing light and knowledge. How often it is we see men in their devotions hugging the dry, barren materiality of things and drawing their inspiration from rocks and stones! There may be some excuse for some. There might be excuse for many had not the Son of God laid bare the heart of things. But then even his disciples failed to grasp and comprehend his master-thought. They were thinking low when they might have been thinking high. They were the losers. He withheld many fine revelations from them simply because they were too dull to receive them. It is the old story, "My people perish for lack of knowledge." Such become the losers, yes, both sad and true, but just as true and sadder still, is the fact that every soul touches the great universe of other souls and the failure of one is shared by all. And such consideration were pessimistic as well as sad were it not the truth that among men the heart is leader above the head. Thus even amid the materialistic grasp of things there is something in the heart of hearts that is directive.

Though men think low among the forms, never getting at the heart of things, yet their lives do blossom into love and duty. We may thank God that life is greater than thought. Yet thinking is not to be dispensed with in God's order. Learning of the right kind is invaluable to culture.

It is amazing how little had been done in behalf of general education when Mr. Campbell began his work. The year 1809, when he came to America, Pestalozzi was just at the zenith of his educational fame. Froebel was then studying under him as a pupil. In Germany the great universities were not yet established. Not until 1810 was Berlin; Breslau in 1811; Bonn in 1818; and Strasburg not till 1872! Mr. Campbell was seven years old before France awakened to an interest in popular education. The English government did not concern itself in education till 1818. Until 1805 there were no public free schools in New York City, and it was not until 1853 that a free public school system was established.

The new impulse in education was the work of the nineteenth century. From Rousseau came the idea that education is life; that it must center in the child; and must find its end in the individual and in each particular stage of his life. From Pestalozzi came that conception that efficient educational work depends upon an actual knowledge of the child and a genuine sympathy for him, that education is a growth from within, not a series of accretions from without, that this is the result of the experiences or activities of the child, and that sense percep-

tion, not processes of memory, form the basis of early training.

From Herbart came the contribution of a scientific process of instruction, and character as the aim of instruction—to be reached scientifically through the use of method and curriculum as defined.

From Froebel came the true conception of the child's nature, the correct adjustment of the curriculum to this nature, and the application of the theory of evolution to the problem of education.

From the scientific tendency came the insistence upon a revision of the idea of a liberal education, a new definition of culture demanded by the present life, and that all education be directed to the development of the *free* man—the fully developed citizen. From the Sociological tendency came the idea that education is to produce good society, good citizens; that it is to do this through the fullest development of personality in the individual; that this development of personal ability and character must fit the individual for citizenship, life in institutions, social activities—in a word, that one must learn to serve himself by serving others.[1]

It will be remembered that the new education did not find entrance into our American colleges till it came in with the rise of Charles William Eliot to the presidency of Harvard in 1869, three years after Mr. Campbell's death. Nor did Eliot's mighty personality bring it in in a moment of time. Like all good things it came "as the

[1] Text-Book in the History of Education (Monroe), p. 748f.

approaches of spring." And some will never forget those days! They can still hear the crackling ice! They can still feel the alternate changes of heat and cold, of cold and heat, as the sun shone sometimes in clear sky, and sometimes behind darksome clouds! With the stalwart Eliot in the midst, the spring-time full of life and beauty, came at last! Then reigned perpetual summer!

One might expect Mr. Campbell to meet opposition. From the state of general enlightenment his advanced ideas would seem over-critical and unsafe. How would Mr. Campbell adjust himself to the situation? He contemplated a restoration of the lost Christ and His gospel in the face of barriers of long-honored establishment, and which had grown dear to adherents. *What attitude would he take toward the Bible,* before a people who, like Cowper's pious peasant woman,

> "Just know and know no more, their Bible true,
> A truth the brilliant Frenchman never knew"?

There were at least three courses open to him. The first was just to throw the whole Bible overboard. Give it no recognition in his life and thought; turn skeptic and allow those longings and dreamings of the soul to be finally crushed out by a crass materialism. Some so did when they turned from their inherited faith in the Bible to a faith of their own. Or secondly, he might turn rationalist and accept that part of the Bible that he could consistently think true and toss the rest overboard as myth, having no place in a record of revelation. Or

thirdly, he might take the attitude of narrow-timid faith which out of reverence for the whole dares not question a part, but clings to it as it is, fearingly, but reverently, yet without question. He took none of these positions. Yet he did take a most positive stand. He revolted against the Bible as it was, in favor of the Bible as it might and should be. He would destroy the Bible as it was, in order to restore it as it should be. He would give to the world not a rationalistic Bible shredded so utterly of the Divine as to be no more than a code of beautiful ethics, but a rational Bible for rational men, containing both its needed human element and its essential Divine revelation. This is the Bible to which he would make his return for the Christ and his gospel. So as a basis for all true and solid building, he proposes a restoration of the Bible. He would brush away the superstitious accumulation of the ignorance of the past which had heaped itself upon this volume and get back to the original Jesus and his personal word. To many he seemed only a destructive critic. However, he was not destructive. Unless one calls the day destructive because it vanishes the night; or calls the sun destructive because it melts the ice and gives us spring-time with its glad promise, and summer with its flower and fruitage; or calls the seed destructive because it bursts the shell to germinate in life and beauty; or calls youth destructive because it leaves its infancy; or calls maturity destructive because it yields up its former stages for a good old age; or calls heaven destructive because the

earth becomes swallowed up in the kingdom of God. No, he was not destructive only. Pure destruction paralyzes. It is death. Mr. Campbell was pleading for life, more life, better life, life abundant. He was constructive and inspirational. Destroying only the base and worthless that the true and permanent might have existence. So he pleads for a better Bible and welcomes anything that would help to give this. He says:

"Anything and everything which tend to break the spell which an ignorant and bewildered priesthood have thrown over this volume, everything which can contribute to a more clear and comprehensive understanding of the volume, is, with us, of great moment."[1]

He would come to this book not as a storehouse of doctrines, but as a "book of life." To tear away the husk that the essential life might be manifest and preserved for humanity, he felt to be his paramount duty. In such an endeavor he felt himself to be in swing with the spirit of the times. Relative to this he says:

"To this end, it is also essential that we appreciate and comprehend the character and spirit of our own age, and the actual condition of the Christian profession in our country, and, indeed, in our own language, wherever spoken, at home or abroad. It is almost as difficult to appreciate our own times—the spirit and progress of our own age—as it is to see ourselves, either as others see us, or as we really are."[2]

This is in agreement with what Dr. Herbert L. Willett says: [3]"The unwise teacher is the one who refuses to

1 C. B., p. 483. 2 Add., p. 570. 3 Ch. Cent., Nov. 22, 1906.

accept the spirit of the age as in any sense significant, and throws himself into the useless and futile task of re-emphasizing the features whose very over-emphasis has resulted in the reaction."

Mr. Campbell, feeling the touch of his age, *is able to champion a new emphasis.* He contends for a Bible which is practically a new Bible—a Bible so translated and interpreted as to be freed from the superstitious encumbrances, disclosing the original Christ and his message. He says:

"Whatever, then, tends to the true interpretation or translation of the living oracles into the language of our Christendom is an object of transcendent, nay, of paramount, importance to the answer and accomplishment of our Redeemer's prayer—to the health, peace, prosperity and ultimate triumph of our most holy faith over all the superstitions and idolatries of earth."[1]

As he views things progressing, and witnesses criticism undermining human authority, he breaks forth in an eloquent and optimistic outlook,—

"The progress in Bible-translating, in Biblical criticism, in liberal principles, in the free discussion of all questions concerning state and church polity, has, more or less, broken the spell of human authority, roused the long-latent energies of the human mind, and begotten and cherished a spirit of inquiry before which truth and virtue alone can stand erect, with a portly mien, an unblenching eye and an unfaltering tongue. Errors long consecrated in hallowed fanes, backed by monarchial and papal authority, lauded by lordly bishops, canonized by hoary rabbis in solemn conclaves, and confirmed

[1] Add., p. 596.

by the decrees of œcumenical councils, are being disrobed of all their factitious ornaments and exposed in their naked deformity to the wondering gaze of a long insulted and degraded people. The inquiry of the people is beginning to be, *What is truth?*—not, Who says so? What say the oracles of God?—not, What council has so decided? We must be judged every man for himself. We shall, therefore, judge for ourselves.

"The Christian mind, since the era of Protestantism, has been advancing with a slow but steady pace, an onward and an upward progress. Its noble and splendid victories in physical science, in useful and ornamental arts, in free government and in social institutions, have increased its courage, animated its hopes and emboldened its efforts to find its proper eminence. It has not yet fixed its own destiny, limited its own aspirations, nor stipulated its subordination to any human arbitrament.

"In the department of religion and divine obligation it has tried every form of ecclesiastical polity, every human constitution and variety of partisan and schismatic theology, and every scheme of propagating its own peculiar tenets. Nor has it yet found a safe and sure haven in which to anchor, in hope of coming safely to land. It will not surrender nor capitulate on any terms dishonorable to its own dignity, nor compromise its convictions for the sake of popular applause.

"The questions of the present day are more grave and momentous, in their bearings on church and state, than any questions propounded and discussed in former times. Even the very text of the Holy Bible has been submitted to a more severe ordeal and test than at any former time. And that the holy oracles of salvation shall go forth in their primitive purity into all lands and languages is now firmly decided by the purest, most enlightened, most generous and noble-hearted men in the world."[1]

1 Add., p. 625.

Truth was what Mr. Campbell was wanting. And *in its quest he feared not light.* He was unlike the man to whom a microscope was brought which revealed to him the living germs in the water he drank; he thereupon smashed the microscope. Upon the entrance of light too many scatter as the insects when an old board is lifted from their cozy retreat, exposing them to the light and radiance of God's sunshine. Mr. Campbell's demand for light was co-existent with his call for truth. He says:

"That all men who love truth, and especially Bible truth, desire to come to the light, or to have light brought to them, is as clearly an historical as it is a philosophical fact. It is well established in the history of translations. Were I to assert dogmatically that truth and light are cognate, I would stake my reputation on the fact that every lover of truth loves light. The Savior, himself, suggests to us the idea, in saying, 'He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought ot God.' Error or falsehood, and darkness, are also akin. They are of cognate pedigree. Hence said the Great Teacher, 'He that does evil hates light;' and men 'come not to the light, lest their deeds should be reproved' or made manifest."[1]

Again he says:

"Christianity, like its founder, never loved darkness. It never shunned light."[2]

"Light thou our candle while we read,
And keep our hearts from going blind."[3]

In proof of this historical fact mentioned, Mr. Campbell says:

[1] Add., p. 571. [2] Evid., p. 433. [3] Henry Van Dyke.

"From the era of Protestantism till now, Protestants, in the ratio of their Protestant sincerity, or true Protestantism, have been active, zealous and forward in the great work of translating the Hebrew and Greek Scriptures into the vulgar tongues. The Roman Catholic has been equally distinguished for her opposition to popular versions, or to translations made in the language of the common people. So have those Protestants that have borrowed freely from Papal Rome."[1]

As he was agitating a new translation of the Bible a brother Baptist handed him a tract stating ten reasons why the authorized version should not be revised. Of this he comments as follows:

"I opened it with much interest. To its title page my attention was instantly turned, and fixed upon its remarkable motto—*'The Old-Fashioned Bible.'* While pondering upon the author's design in this strange motto, I hastily turned to its last page, and again read,—

> "'The old-fashioned Bible, the dear, blessed Bible,
> The family Bible, that lay on the stand.'

"'Is this,' said I to myself, 'an *ad captandum vulgus,* a lure for the unwary reader, or the great argument for the inviolability and immortality of King James' version?' I dared not, till I had read it through, answer the first inquiry. I had no sooner glanced through the ten arguments than my eyes were opened. The spirit of the motto is the soul of its ten arguments. Its body or substance is, 'The purpose' to have and to introduce a new version 'is fraught with injury' and ruin to the Baptists. Alas, for the feeble Baptists if a new version 'is fraught with injury' and ruin to the denomination! But, combining his logic and rhetoric in two lines, he finds their salvation in

[1] Add., p. 571.

'"The old-fashioned Bible, the dear blessed Bible,
The family Bible, that lay on the stand.'

"After a moment's reflection, it occurred to me that not only the motto, but the whole ten arguments, in their soul, body and spirit, were as good against a new version in the days of Tindal as now, and will be as good, as sound, as conclusive, against a new version, against every change which has been, is now or will hereafter be proposed, through all coming time.

"From the printing of Tindal's version till that of James' version, there was a copy of the Bible in many Christian families, and some of them *lay* on the stand. Now, on the first motion in the fatherland, to have an improved version, had the author of the 'Ten Reasons' have been living and consulted, he would have raised the tune of the 'old-fashioned Bible that lay on the stand,' and for this good and sound reason—that good sense and good logic are immutably the same, yesterday, today and tomorrow. Is an old-fashioned Bible lying one year, or one century, on a stand, be a sound and satisfactory argument against a new version of the Holy Scriptures, it will forever be an invincible argument against any correction, emendation or change whatever.

"The ten reasons given in this pamphlet of six-and-thirty pages, arithmetically enumerated and logically arranged, are a mere dilution or expansion of this one popular and prolific syllogism.

"It is again presented in the following words:

"The mere purpose to have a new version is 'fraught with injury to the denomination,' 'destructive of brotherly love and harmony,' 'suicidal to the American and Foreign Bible Society,' 'and utterly uncalled for by any consideration of principles or of duty.' These are the four cardinal points to which are respectively directed the ten reasons.

"The ten reasons are, indeed, essentially, one and all, political or denominational. The glory, honor, and integrity of the

Baptist denomination, it would appear, are much more, in the eye and heart of their author, than the importance or value of a pure and faithful, a clear and intelligible, translation of the oracles of God. This I hope is not so. But he writes and reasons in such a way as to make it appear so, and thus injures his own reputation much more than he can impede the glorious enterprise. For this cannot fail, Heaven being assuredly on its side."[1]

This is a very interesting piece of history. It gives us some valuable logic. Mr. Campbell's own progressive spirit stands revealed upon the background of his times. It becomes wonderfully revealing since we stand on the other side of its fulfillment.

Here we find him again turning his back upon the findings of the authoritative past and linking himself to this "glorious enterprise" of giving to the world a new translation of the Scriptures. For some years this becomes the burden of his thought and receives his never-ceasing agitation. In this effort *he stands foremost among the Biblical critics,* who, unwilling to take the Bible as it was laying on the stand, would question its authority, take it from the stand, give it a free, unbiased self-examination, take off the old dress of translation, and give it to the world in a new dress. In this task there is the recognition of the abiding over the occasional. It would destroy the old form which was time-worn and had fulfilled its mission and reconstruct a new form that one might have better access to the old, that was constant and assuring.

[1] Add., p. 631f.

No one has given this controlling idea of Mr. Campbell's clearer expression in a few words than Prof. Charles Foster Kent: [1]"The student of history at once recognizes in the modern movement, of which the watchword is, 'Back to the testimony of the Bible,' the direct sequel to the Protestant Reformation. The early reformers took the chains off the Bible and put it into the hands of men, with full permission to study and search. Vested interests and dogmatism soon began to dictate how it should be studied and interpreted, and thus it was again placed practically under lock and key. It is an interesting fact that a young Zulu chief, a pupil of Bishop Colenso of South Africa, first aroused the Anglo-Saxon world to the careful, fearless, and therefore truly reverential study of its Old Testament. With this new impetus, the task of the Reformers was again taken up, and in the same open, earnest spirit. For two generations it has commanded the consecrated energies of the most thorough scholars of Christendom. Those of England, Scotland, Ireland, France, Germany, Austria, Switzerland, Norway, Sweden, America and Canada have worked shoulder to shoulder dividing the work, carefully collecting and classifying the minutest data, comparing results, and, on the basis of all this work, formulating conclusions, some assured and some hypothetical, which best explain the facts. The church is undoubtedly passing quietly through a revolution in its conception and attitude toward the Bible more fundamental and

1 The Origin and Value of the Old Testament, p. 15f.

far-reaching than that represented by its precursor, the Protestant Reformation; but its real significance is daily becoming more apparent. Not a grain of truth which the Bible contains has been destroyed or permanently obscured. Instead, the *debris* of time-honored traditions and dogmas have been cleared away, and the true Scriptures at last stand forth again in their pristine splendor."

This was written in 1906. Mr. Campbell's prophetic spirit, almost one hundred years ago, believed that heaven was on the side of liberty and progress, and threw himself into this movement of scholarly criticism which has made possible our present condition of faith and knowledge. Not destroying the Bible, but saving the Bible by destroying the false traditions gathering about it. There is so much that is common to Alexander Campbell and the great German Albrecht Ritschl that one feels like constantly noting parallels. What Prof. Swing says of Ritschl's methods is so obvious of Mr. Campbell's. He is contrasting the purely sentimental method of treating truth which is so extensive in many quarters with Ritschl's scientific method. He says: [1] "He does not denounce; by a scientific method he analyzes, and truth and error appear. If he would advance a truth he does not ransack the literary scrap book for fine phrases; but by his scientific principle he is able to discover and point out true values. Even if this scientific principle should not prove to be the ultimate one, it is still his great excellence that he at least had such a principle which he

1 The Theology of Albrecht Ritschl, p. 33.

continually used to build up as well as pull down."

In Mr. Campbell's plea for a restored Bible he occupied a foremost place among the great leaders of Biblical criticism. Dr. Errett Gates, of Chicago University, says:[1] "The modern science of 'Biblical theology,' of which Alexander Campbell was, in some respects, a forerunner, and of which Weiss, Beyschlag and Stevens are the great representatives, avows its one purpose to be the discovery of the original meaning of biblical writings."

In the next chapter we will learn from his own words his attitude toward Biblical criticism. This shall prepare us for an understanding of how he would give to the world a restored Bible.

[1] Ch. Cent., Dec. 13, 1906.

CHAPTER II.

Criticism.

Afraid of the higher criticism? Is the slave afraid of Lincoln who comes to set him free? Afraid of investigation? Is David afraid of Samuel when he comes to anoint him King? Afraid of more light? Is the plant, half out of the seed, afraid of the sun that comes to free it from its cerements of clay, and lift it up, singing, into blossom and into a full-grown tree? Afraid of the scholar? Is the maiden afraid of her beloved when he comes with ring and orange-blossoms to claim his bride? Afraid of the fires of testing? Is the silver afraid of the smelter? Is the diamond afraid of the lapidary who comes to find it with gold on the hand of love? * * * "Truth, like diamonds, is brighter for polishing." Bread is better for kneading. Jesus on the cross was exalted. The Bible is enthroned by criticism. Already dawns the time of its new coronation. * * * No man can be a scholar unless he knows it. The poets tip their fancies with its beauty, and orators crown their oration with its golden words. The people have never ceased to love it, and now they are going to know it. The solace of the aged, the hope of the disconsolate, the inspiration of the living, the comfort of the dying, it has been and inceasingly will be for the children of men 'The Word of God.' And our children's children, loving it as much as their fathers, but knowing it better, will say when they are old, out of a long and sweet experience, like one of old:

"Thy word is a lamp unto my feet,
And a light unto my path."

—N. McGee Waters, in "A Young Man's Religion and His Father's Faith."

CHAPTER II.

CRITICISM.

It is *as scholar and critic* that Mr. Campbell was most bitterly opposed by his own times. And as such he is most venerated to-day. In his environment he was far beyond his age. "Mr. Campbell was the vender of the world's best learning. Herein lies another secret of the conflict. Mr. Campbell brought the best Old World scholarship into the backwoods of America. He easily outstripped all his competitors in his facility in marshaling on his side the great authorities of the world's history. He had no equal in debate or popular exposition. This brilliancy brought him an ardent personal following. It also won him bitter enemies. There was between him and his opponents the chasm of two worlds' cultures. It was inevitable that strife and division should ensue."[1]

Mr. Campbell himself, in the preface of his new translation of the Testament, says:

"We have followed to the utmost of our ability and candor the rules of criticism and interpretation laid down by the masters of criticism and the most distinguished translators. * * *

"Our qualifications for such a work are, that we have their labors before us—an acquaintance and correspondence with men

[1] The Rise of the Current Reformation (Van Kirk), p. 129.

of reputation—a small degree of mental independence—a little common sense—and some veneration for the oracles of God. We stand on the shoulders of giants, and, though of less stature, we can see as far as they; or, like the wren on the back of the eagle, we have as large a horizon as the eagle which has carried us above the clouds."[1]

Again he says:

"In the department of notes critical and explanatory, we have not, in any instance known to us, departed from the canons of criticism. * * * If, in any point, we have given a different result from some of them, we always wrought by their own canons of criticism. We have neither made nor adopted any by-laws, or rules of interpretation, unsanctioned and unapproved by the constitution of the commonwealth of letters."[2]

Appeal to the ablest critical scholarship characterized all his labors. He acquaints us with the sensible stand which he took as a critic in these words:

"We have learned one lesson of great importance in the pursuit of truth; one that acts as a pioneer to prepare the way of knowledge—one that cannot be adopted and acted upon but the result must be salutary. It is this: Never to hold any sentiment or proposition as more certain than the evidence on which it rests; or, in other words, that our assent to any proposition should be precisely proportioned to the evidence on which it rests. All beyond this we esteem enthusiasm—all short of it, incredulity." (He then quotes Dr. George Campbell as perfectly expressing the sentiments of himself.) "If to make proselytes by the sword is tyranny in rulers, to resign our understanding to any man, and receive implicitly what we ought to be rationally convinced of, would be, on our part, the lowest servility. Everything, therefore, here is subjected to the test

[1] Liv. Ora., p. 71. [2] Ibid., p. 74.

of scripture and sound criticism. I am not very confident of my own reasonings. I am sensible that, on many points, I have changed my opinion, and found reason to correct what I had judged formerly to be right. The consciousness of former mistakes proves a guard to preserve me from such a presumptuous confidence in my present judgment, as would preclude my giving a patient hearing to whatever may be urged, from reason or scripture, in opposition to it. Truth has been in all my inquiries, and still is my great aim. To her I am ready to sacrifice every personal consideration; but am determined not, knowingly, to sacrifice her to anything."[1]

It is with a feeling of genuine pride that the disciples of Christ can say that the fathers of their movement were not given to the emotion of the hour, or to extremes of any sort, but always sought to arrive at their positions rationally and reverently making appeal to the ablest and sanest critical scholarship of their time.

Since Mr. Campbell was a critic, because so much misunderstanding arose over his apparent destructive criticisms upon the Bible, and in view of the fact that even to-day not a few grow alarmed at the word critic, it seems necessary to ask: *What is Biblical Criticism?*

Professor Marvin R. Vincent,[2] in "That Monster, the Higher Critic," illustrates the attitude of the unenlightened and uninitiated toward Biblical criticism by the "story of a wag who laid a wager that he would break up a country menagerie and circus. Accordingly, when the rustic crowd had duly inspected the elephant and the

1 C. B., p. 3. 2 The Front Line of the Sunday School Movement (Peloubet), p. 200.

hyenas, and were seated round the arena eagerly awaiting the entrance of the clown and the bareback rider, he rushed into the ring, waving his hat, and shouting: 'Ladies and gentlemen, save yourselves. *The Gyascutus has broke loose!*'

"Dire was the panic that followed; numerous the bruises and scratches; appalling the damage to bonnets and draperies; but the tent was emptied at last, and the farmers and their wives and daughters were jogging homeward and congratulating each other on their escape, when it occurred to some of them to ask, "What *is* a gyascutus, anyway?" (A gyascutus is either a beetle about an inch long, or an imaginary animal.)

"Upon the settled faith and tranquil content of a large body of Christians breaks the cry, 'the higher criticism has broken loose!'

"Meanwhile few stop to ask, 'What is higher criticism, anyway?' The majority run; that is, they evade the question with some such irrelevant platitude as 'The Old Bible is good enough for me.' "

One might with equal propriety in the face of the modern express raise the cry, "The old stage coach is good enough for me. Likewise of all the modern inventions which have come to further perfect life. It is but *the savage cry* that would stay with the old and customary rather than enter into a more perfect civilization. The raisers of such cries always prate about the new coming to take away their religion; whereas only the false conceptions about their religion are being destroyed.

"A worn-out Dogma died; around its bed
Its votaries wept as if all Truth were dead;
But heaven-born Truth is an immortal thing."

Such people find their prototype in those "Jerusalem Wailers," who congregate at the city wall and frantically beat the air, weeping and wailing for the lost glory of their people. With their faces toward the departed past and their hearts in it, they lose all the significance of the present as well as defeat all future glory.

It is simply the old cry that ever comes upon the entrance of new light or discovery. It is Cremonini avowing that he would never look through the telescope again because it refuted Aristotle. It is Luther and Melancthon crying out against the Copernican theory of the mobility of the earth. With all their progressiveness in things religious and moral they were still so unscientific as to lose sight of the true world order upon which their findings might stand secure.

Hear Luther upon astronomy: "People gave ear to an upstart astrologer who strove to show that the *earth* revolved, not the heavens or the firmament, the sun and the moon. *This fool wishes to reverse the entire science of astronomy,* but sacred Scripture tells us that Joshua commanded the *sun* to stand still and not the earth."[1]

Melancthon, who was even more scholarly than Luther, said: "The eyes are the witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty or to make a dis-

1 The Finality of the Christian Religion (Foster), p. 162.

play of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves. Now it is want of honesty and decency to assert such notions publicly, and the example is *pernicious*. It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it. The earth can be nowhere except in the center of the universe."[1]

These reformers understood religion, but were unversed in science. One old gentleman said, within the past year, that he knew the world was not round because if so the township sections would not come out even. Another said it was flat because the Bible spoke of the four corners of the earth. Mr. Campbell speaks of "The old woman who would not believe in the revolutions of our planet because she never yet saw her garden turn around to the front of her house."[2]

Nevertheless, the Copernican theory has become established in the world's system of thinking; likewise geology, evolution, and historical criticism. While we still have the Bible, and a better Bible, upon a firmer basis for intelligent thought than at any previous time. Higher criticism (so called) has come in an opportune time not to destroy the Bible, but to correct our false views and notions about the Bible. that we may adjust its contents to our knowledge of the universe, and learn to appreciate more truly God's self-revelation. "The Bible is what the Bible means, and not what inaccurate translations and interpretations make it seem to mean. The Bible is what

1 The Finality of the Christian Religion, p. 163. 2 Evidences, p. 203.

the Bible really is, and not what men pledged to a preconception have tried to force it to be."[1]

In the spirit of Mr. Campbell, who feared not that truth would be lost in investigation, in imitation of him we would consult the ablest scholars and know *what criticism is* before we seek to condemn it.

Mathew Arnold gives this brief clear-cut general definition of criticism: "A disinterested endeavor to learn and propagate the best that is known and thought in the world."[2]

President King says: "Positively higher criticism may be defined as a careful historical and literary study of a book to determine its unity, age, authorship, literary form, and reliability."[3]

Again he says: "The only wise policy for the Christian church is the frankest and fullest facing of the facts, without timidity and without prejudice. The great body of the church are able to shut their eyes to these difficulties, simply because they have always read their Bibles so in bits that they really do not know the phenomena which it contains. For the real student of the Bible, criticism is a help, not a hindrance to his faith."[4]

In an extended definition *President Harper* wrote: "Do you ask what criticism is in its technical sense? I answer in a single word, 'inquiry'. The whole business of the critic is to make inquiry. The literary critic inquires as to the authorship, the authenticity, the style and the

1 The English Reformation and Puritanism (Hulbert), p. 444. 2 Essays in Criticism, p. 29. 3 Reconstructions in Theology (King), p. 112. 4 Ibid., p. 14f.

character of a particular writing. The historical critic makes inquiry as to the date and details of an historical event, and its relations to other events which occurred before and after. It is difficult, however, to separate literary and historical criticism. History and literature have always been and are inseparable. Shall we then find a single word to describe the process of inquiry which includes both the literary and the historical? It is the word 'higher' as distinguished from 'lower,' the latter being a word applicable to inquiry which relates only to the text."[1]

Dr. Strong in his "New Era" wisely puts the situation as follows: "The application of the scientific method to history has dissipated into myth or legend much that our fathers held as substantial reality. Furthermore, it has been a mischievous mistake on the part of many Christians to build their faith not solely on Christ, the Rock of Ages, but partly and largely on the shifting sands of human theories; and as the progress of knowledge has destroyed these human foundation the faith of many has perished with them. Not a few are saying to-day that if they are compelled to surrender their belief in the inerrancy of Scripture, their faith in Christianity will have to go with it. That would be a sacrifice as gratuitous as sad. Nothing can shake my confidence in Christianity which does not shake my confidence in the genuineness of the life and character of Christ, for he is the only true foundation of the Christian faith. It has

[1] Higher Criticism (Garrison), p. 3.

been said that Romanism is the religion of a church, and that Protestatism is the religion of a book. Both church and Bible are necessary, but all true Christianity, whether Protestant or Roman Catholic, is the religion of a person, centered in Christ, and drawing its life and power from Him."[1]

Dr. Frederic W. Farrar, of Trinity College, Cambridge, makes some important and weighty remarks in his History of Interpretation: "Something more is needful than that we learn to despise the wrangling pettiness of party spirit, the spurious and dishonest criticism of party, journalism, and the idle reiteration of party shibboleths. We shall never rightly understand the Holy Scriptures unless we keep alive among us the Spirit of Freedom and the Spirit of Progress. It is necessary that we read the handwriting of God written upon the palace walls of all tyrannies, whether sacred or secular. It is necessary to learn that 'there is nothing so dangerous, because there is nothing so revolutionary and convulsive, as the strain to keep things fixed, when all the world is by the very law of its creation in eternal progress.' It is necessary that we should read in God's book of history *that* 'the cause of all the evil in the world may be traced to that deadly error of human indolence and corruption, that it is our duty to preserve, and not to improve.' It is above all essential *that* we should see the hand of God in current events, and understand the thoughts which He is expressing by the movements in

1 Higher Criticism, p. 29f.

the midst of which we live. Since the days of the Fathers and the schoolmen every sphere of knowledge has been almost immeasurably dilated, and many conceptions regarded as irrefragable have been utterly revolutionized. Again and again have God's other revelations flashed upon the sacred page a light which has convicted its most positive interpreters of fundamental errors. Amid this outburst of new and varied knowledge which has enlarged in so many directions our comprehension of God's dealing with our race, it would be disheartening, indeed, and it would be a contradiction to the whole course of history, if we had made no advance in our knowledge of interpreting Scripture. It would have been shameful if we had remained content with the exegesis of the Rabbis, who were children of an imperfect and abrogated dispensation, or the Fathers who 'lived among the fallen leaves of the old world,' or the schoolmen in the ages of an all but universal ignorance. It was inevitable, *nay,* it was most necessary, *nay,* more, the sacredness of truth—which 'is as impossible to be soiled by any outward touch as the sunbeam'—made it imperative that new principles of inquiry and modern methods of criticism should be extended to those records of revelation in which it was certain that nothing could suffer which was intrinsically truthful or divine. The real question to ask about any form of religious belief is: Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up that which is mean and base

and selfish and impure? If it stands that test it is no heresy. Where the spirit of God is there is liberty. All these questions have been under discussion for many years; yet to multitudes of those who on these questions have come to decisions which are in opposition to current opinions, the Bible is still the divinest of all books and the Lord Jesus Christ is still the Son of God, the Savior of the World."

Willard Chamberlain Selleck, D. D., gives an excellent treatment of the work of criticism. He calls attention to the fact that the word criticism denotes to pass judgment upon or to determine. It conveys the idea, not of fault finding, but of fairly and justly estimating both merits and defects. It is merely the science and art of understanding the Scriptures. He notes the fact that the New Testament appears in 3,829 manuscripts. The "variants" amount to more than 150,000. These arose in various ways. Some from slip of pen in copying; some by mixing with marginal notes; some by dimming of words, etc. Now the "Lower Criticism" concerns itself in determining what the Biblical writers really wrote. It consists of discovering, examining, and appraising the various manuscripts, and results in a corrected text. The "Higher Criticism" confines itself to the inner substance of Scripture, dealing with the literary features; judging character, origin, and the relation of the books. It studies style, structure and thought. It seeks to determine author and date. It aims to under-

1 The New Appreciation of the Bible, p. 70f.

stand time and circumstances. Says Mr. Selleck: "The special reason why such a work is necessary lies in the fact that the Scriptures, like other literary remains of antiquity, were produced in an uncritical age, that is to say, an unscientific age. Our age is not satisfied with tradition, but wants verification; in other words, it wants *knowledge* wherever possible, or adequate reasons for its faith."[1]

That distinguished scholar, Prof. W. Robertson Smith, writes: "The critical study of ancient documents means nothing else than a careful sifting of their origin and meaning in the light of history."[2]

Prof. George T. Ladd says: "By the Higher Criticism is meant that study which tries to reproduce the influences and circumstances out of which the Biblical books arose, and thus exhibit them as true children of their own time."[3]

Prof. B. A. Hinsdale upon the historical method utters this significant remark:[4] "It has modified theories of the origin of the Scriptures. It points out the unmistakable human elements in those books. It shades down the difference between the Sacred literature and other literatures. It points out parallelisms of theme, style and subject-matter between the Hebrew and Greek Scriptures and other writings. It makes Christianity a part of the history of the world, and not something wholly foreign and extra-human. Some Christians fear

[1] The New Appreciation of the Bible, p. 87. [2] Ibid., 86. [3] Ibid.
[4] Ch. Quar. July, 1896, p. 269

historical and critical inquiries will abolish the Divine Word altogether. But others, with better reason, believe that the change is from a narrow basis to a broad one."

In view of what criticism is upon these statements from the best authorities, and in face of Mr. Campbell's own utterance and labors, one can readily see that *he is both a 'Lower Critic and a Higher Critic.'* Mr. Campbell gives us his estimation of criticism in the words of the critic, Du Pin, whom he so extensively uses in his debate on the Roman Catholic religion. He says:

"Criticism is a kind of torch, that lights and conducts us, in the obscure tracts of antiquity, by making us able to distinguish truth from falsehood, history from fable and antiquity from novelty. 'Tis by this means that in our times we have disengaged ourselves from an infinite number of very common errors into which the fathers fell for want of examining things by the rules of true criticism. For 'tis a surprising thing to consider how many spurious books we find in antiquity; nay, even in the first ages of the church."[1]

With these ideas in mind we shall be better able to appreciate Mr. Campbell's true place in Biblical Criticism. Higher criticism, then, is not what some have ingeniously surmised it to be, a Bible in the place of the Bible. It is simply a method, a scientific way of historical investigation. It is going to the Bible in a proper scientific way in contradistinction to going to it with no method—the popular haphazard way. Mr. Campbell falls into line with this scientific method of investigation and *becomes*

1 D. on R. C. R., p. 118.

one of the most opposed American critics. We are now prepared to follow him understandingly in his labors—watch the critic as he works. How will he put into effect his progressive principles? What will he propose as necessary to give us a restored Bible? If we are apt in learning we shall find that he practically gives us a new Bible. Or, more properly, the old essential Bible, lifeless under its weight of tradition, comes to life in a new form.

CHAPTER III.

New Versions.

Slavery is that which cramps powers. The worst slavery is that which cramps the noblest powers. Worse, therefore, than he who manacles the hands and feet is he who puts fetters on the mind, and pretends to demand that men shall think, and believe, and feel thus and thus, because others so believed, and thought, and felt before.

In Judea life had become a set of forms, and religion a congeries of traditions. One living word from the lips of Christ, and the mind of the world was free.

Later, a mountain mass of superstition has gathered round the Church, atom by atom, and grain by grain. Men said that the soul was saved only by doing and believing what the priesthood taught. Then the heroes of the Reformation spoke. Once more the mind of the world was made free, and made free by truth.

There is a tendency in the masses always to think—not what is true, but—what is respectable, correct, orthodox: We ask, is that authorized? It comes partly from the uncertainty and darkness of all moral truths, and the dread of timid minds to plunge into the investigation of them. Now, truth known and believed respecting God and man frees from this, by warning of individual responsibility. But responsibility is personal. It cannot be delegated to another, and thrown off upon the church. Before God, face to face, each soul must stand to give account. —Frederick W. Robertson (Sermons, p. 213).

CHAPTER III.

NEW VERSIONS.

When one considers Mr. Campbell as a preacher in his relation to the common people he sees in him the positive rough-and-ready Luther taking things as they are and making the best of them, earnestly pleading for the Bible and the Bible alone, and vehemently calling all to its sacred pages. In fact, Mr. Campbell says:

"We are truly thankful that there is no version so wholly defective that an honest reader, learned or unlearned, may not understand the great scheme of salvation, and believe and obey it to the salvation of his soul."[1]

But when we turn to him as a critic it seems that we have stepped out of the Reformation and gone back into the Renaissance. *Here we find in him the temper of the scholar* and are reminded of Erasmus and his friend Colet, who delivered their message more in the terms of the school than in the language of the church.

When Luther came to the Bible he was too partial to the old Catholic view. Says Prof. Swing: "But Luther takes it for granted that the 'Holy Scriptures' and Word of God are interchangeable.' And this view was never attacked in this period—yet the interchangeable-

[1] Add., p. 582.

ness of the 'Word of God' and 'Holy Scripture' is a remnant of the old Catholic views which are not in accord with Luther's fundamental ideas."[1]

Says Dean Hulbert: "Erasmus was pre-eminently a man of letters, and not a reformer; nevertheless, in spite of himself, by his literary labors, he did more than any living man to prepare the way for the Protestant Revolution. Erasmus got into his head that to the learned world ought to be given the Greek New Testament in the book form. I think the spirit of God lodged that thought in his mind. Certain it was no vain ambition of the mere scholar. These are his words: 'If the ship of the church is to be saved from being swallowed up by the tempest, there is only one anchor that can save it. It is the heavenly word, which, issuing from the bosom of the Father, lives, speaks and works still in the gospel. It is not from human reservoirs, fetid with stagnant waters, that we should draw the doctrine of salvation; but from the pure and abundant streams that flow from the heart of God. A spiritual temple must be raised in desolated Christendom. The mighty of the world will contribute toward it in their marble, their ivory, and their gold; I, who am poor and humble, offer the foundation stone.'"[2] This foundation stone was "to restore the pure text of the Word of God." This Erasmus accomplished. "Then," says Dean Hulbert, "the opposition began. The priests declared: 'If this book be

1 Out. of the Doct. Devl't of the West. Ch. (Based on the Dogmengeschicte of Friedrich Loofs—By Albert T. Swing), p. 66.

2 The English Reformation and Puritanism (Hulbert), p. 72f.

tolerated it will be the death of the papacy.' They fully understood that a Greek Testament to-day meant an English Testament to-morrow; for Erasmus himself had said: 'Perhaps it may be necessary to conceal the secrets of Kings, but we must publish the mysteries of Christ. The Holy Scriptures, translated into all languages, should be read not only by the Scotch and Irish, but even by Turks and Saracens. The husbandman should sing them as he holds the handle of his plow, the weaver repeat them as he plies his shuttle, and the wearied traveler, halting on his journey, refresh him under some shady tree by these godly narratives.' The monks and bishops scented the danger from afar, and they raised a howl. This book must go or our race is run. Let the book live and we must die!"[1]

This is the atmosphere that surrounds Mr. Campbell as he demands a restoration of the pure Word of God. He recognizes the mighty influence of the Renaissance as the cause of the Reformation in its effort for a better Bible when he says:

"A remarkable revival of literature preceded the Protestant Reformation. That revival is now regarded by every philosophic historian and student—indeed, by every reader who thinks profoundly upon principles and their tendencies, who weighs the remote and proximate causes of things, or who fathoms their legitimate tendencies—I say the revival of literature in Italy and western Europe, which occurred in the fourteenth century, is now regarded by every informed mind as the harbinger, or

1 The English Reformation and Puritanism (Hulbert), p. 74.

cause, of the Protestant Reformation; and that reformation may be regarded as the pioneer and patron of Bible-translations."[1]

He took an urgent and positive position in behalf of new Bible translations.

This responsibility was so considerable that its neglect would be sin. He says:

"We must affirm the conviction that we are, as Christian churches, bound, by the highest and holiest motives and obligations, to use our best endeavors to have the original Scriptures exactly and faithfully, in every particular, to the best of our knowledge and belief, translated at home and abroad, into the vernacular, be it what it may, in which we desire to present them to our fellow-men. Anything short of this is a sinful and most condemnable negligence or indifference."[2]

This became with him a life-long effort in which he met great opposition. Opposition arose because of *the different viewpoints from which he and his opponents regarded the Bible.* The latter regarded the Bible exclusively divine. To them it was all Word of God. It was perfect, errorless in every particular, and therefore authoritative. Hence they would keep it as it is, suffering no change. It is a sacred deposit coming from God as it were right down from heaven. Thus they clasped it with a fearful reverence. As one man said, "We must read it in the good old English, the very language that Jesus Christ and his apostles used." One reverent old sister took the large family Bible out from under the child at the table, and having nothing else near by that could be put in the chair to raise the child up, allowed him

1 Add., p. 578. 2 Add., p. 613.

to eat his meal reaching up the best he could. Not that she feared the child would mar the book, but to sit on God's Word was irreverent and simply awful.

This is a relic of Catholicism, or, rather, Judaism conserved in Catholicism. The individual is lost sight of in the institution. The letter is exalted above the spirit. Attention riveted upon the channel of communication fails to hear the true voice of God.

Mr. Campbell, on the contrary, *looked upon the Bible as having a human side* as well as a divine. To him its perfection lay not in its verbal inerrancy and infallibility, but in the glory of its religious character. To him the Bible was not a book of laws to be literally and slavishly followed, but rather a book of facts and principles to be understood and developed. It was a human book coming out of the circumstances of the times, and written by human beings. This human recognition of the Bible enabled him when regarding the letters of the New Testament, to say:

"These documents growing out of the actual conditions and peculiarities of these communities were written for our instruction and direction in all the contingencies to which the churches of the Lord Jesus may be subjected in all varieties of condition and circumstances through which they must pass in this present evil world. The things that happened to them were written for our edification."[1]

Again he says:

"There were, indeed, but a few facts, however diversified in

[1] Mill. Har., 1858, p. 62.

style and manner of exhibition, continually pressed upon the attention and cordial reception of those to whom the glad tidings were announced. These were propounded not in identical terms and phrases, not in stereotyped formulas of speech, but in all the varieties of terms and phrases best adopted to the diversified education and training, to the peculiar modes of thinking and speaking, of the persons addressed. Still the materials that constitute the gospel, with their evidence and claims upon the understanding, the conscience and the affections, were fully presented in such forms and imagery as were most appreciated by the parties addressed."[1]

By way of illustration, it will be remembered how Mr. Campbell gave emphasis to the human side of conversion. He held that in the soul's union with God there was a human coming as well as a divine drawing. So emphatically did he affirm this human side of salvation that many of his contemporaries misunderstood him and most wilfully accused him of not believing in regeneration, the divine side. He was only calling attention to the much neglected fact of man's freedom, that man is active, not passive in coming to God. The fact is that there are two sides to the great fact of union with God, the Divine drawing and the human coming. But to recognize the human coming does not destroy the divine grace. Nor does the recognition of the divine grace destroy the human activity.

Now it is the same in reference to the Bible. There is a human element as well as a divine. W. Robertson

[1] Add., p. 535f.

Smith bears Mr. Campbell out in his recognition of the human element in the Bible. He says: "We hear many speak of the human side of the Bible as if there was something dangerous about it, as if it ought to be kept out of sight lest it tempt us to forget that the Bible is the Word of God. And there is a widespread feeling that, though the Bible no doubt has a human side, a safe and edifying exegesis must confine itself to the divine side. This point of view is a survival of the mediæval exegesis which buried the true sense of Scripture. The first condition of a sound understanding of Scripture is to give full recognition to the human side. *Nay, the whole business of scholarly exegesis lies with this human side.*"[1]

Bishop Ryle also finds this recognition most beneficial: "The position of the Bible in the Church of Christ is strengthened by every honest endeavor to set forth the human elements in its growth and history. The more closely we discern the human structure, the more readily shall we recognize the presence and power of the Divine Spirit, through whom alone it is that the Bible is the Word of God to us."[2]

This recognition of the human element in the Bible made Mr. Campbell fearless in his demand for new versions. *It freed him from that false reverence* which so prizes the letter that it loses the spirit. The words and language for him were but the medium through which

1 The Old Testament in the Jewish Church (Smith), p. 12f.
2 The Canon of the Old Testament (Ryle), p. 14.

one might have access to the reality of the Divine life.

This medium changed from age to age as enlightenment and progress demanded. In all his contentions he was well aware of the effect upon his sophisticated contemporaries. He says:

"Words and names long consecrated and sanctified by long prescription have a very imposing influence upon the human understanding."[1]

"Our zeal burns brightest when contending for orthodox tenets, and a sort of technical language rendered sacred, and of imposing influence by long prescription."[2]

It is both interesting and instructive to see how *he was obliged to reason with the timid non-progressive* minds in his efforts for a new translation. Besides, it throws a vast light on conditions to-day. He makes this significant remark:

"Some are so wedded to the common version, that the very defects in it have become sacred; and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance, is viewed very much in the light of making 'a new Bible,' or of 'altering and amending the very word of God.' Nay, some are prepared to doom every attempt of the kind to the anathema in the conclusion of the Apocalypse upon those who add to the word of God, or subtract from it."[3]

But Mr. Campbell continues to reason with them in the words of Dr. Campbell, whom he says expresses his own ideas, and much more happily:

[1] C. B., p. 159. [2] Ibid., p. 7. [3] Liv. Or., p. 12.

"Many timid, yet well disposed, persons have been apprehensive, that a new translation of the Holy Scriptures might tend to diminish the veneration of mankind for those sacred oracles, and thereby unsettle their faith in the Christian doctrine. * * * Need I, in so late and enlightened an age, subjoin an apology for the design itself of giving a new translation of any part of Scripture? Yet there are some knowing and ingenious men, who seem to be alarmed at the mention of translation, as if such an attempt would sap the very foundation of the Christian edifice, and put the faith of the people in the most imminent danger of being buried in its ruins. This is no new apprehension."[1]

He then notes the apprehension felt over Jerome's version, but, says he:

"The version was made and published; and those 'hideous bugbears' of fatal consequences, which had been so much descanted on, were no more heard of."[2]

We are reminded that each age has its "hideous bugbears." But, somehow, in God's good providence the next age generally forgets them and the world moves on. He then continues to note the alarm felt over the many versions which followed the Reformation. He finds that men's fears were not justified by the effect which these versions produced. For, says he:

"Nothing will be found to have conduced more to subvert the dominion of the metaphysical theology of the schoolmen, with all its interminable questions, cobweb distinctions, and war of words, than the critical study of the sacred scriptures, to which the modern translations have not a little contributed."[3]

Then he pays attention to the objection raised against

1 Liv. Or., p. 13. 2 Ibid. 3 Ibid.

the critical work of new translations *that they tend to unsettle men in their principles* especially as to the Bible's sacred authority. But he finds it to act the reverse, for,

"They rather confirm men's faith in scripture, as they show in the strongest light that all the various ways which men of discordant sentiments have devised of rendering its words, have made no material alteration, either on the narrative itself or on the divine instructions contained in it."[1]

Those who demand one text only may find their gratification in the Koran, which has the peculiar merit over the Bible of having one stereotyped text inspired and fixed for all time! No wonder Carlyle said, upon a dip into its rich contents: "A wearisome, confused jumble, crude, incondite; endless iterations; long-windedness, entanglement; most crude incondite; unsupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran."[2]

Mr. Campbell found these objections were raised simply because men were trusting in the merits of the Bible form of language rather than in the personal content. The voice of God was speaking in the prophets, and especially in God's Son. So he concludes his remarks to the "feeble-minded" in these words:

"We oppose them most who most oppose and depart from the simplicity of Christ."[3]

He saw that these new translations were only the language expression of the essential content of truth which God would speak to His people. This reality would stand

1 Liv. Or., p. 14. 2 Religions of the World (Grant), 32. 3 Ibid., p. 15.

a better chance of being arrived at through several translations than one, and especially since that one was very imperfect. So he says:

"The weak-minded only are afraid of new translations, or, at most, those who have not touched upon the subject. I think the illiterate have stronger faith who read many translations than the same class have who read but one. * * * Improved translations do not introduce any new articles of belief; but they have their value and importance from the plainness, force, beauty, and simplicity in which they present the testimony of God to the reader."[1]

He is not blind to *the effect of such translations upon the world of literature.* Nor is he one who would allow the "Book of Books" to become antiquated or not keep pace with a growing literature. He would not have religion in its conception and expression fall behind literature, science, or the arts. He says:

"On comparing the literature and science of the current age with those of former times, we readily discover how much more we owe to a more rigid analysis and a more scrupulous adoption of the technical terms and phrases of the old schools, to which the whole world at one time looked up as the only fountains of wisdom and learning. When submitted to the test of a more enlightened criticism, many of their most popular and somewhat cabalistic terms and phrases have been demonstrated to be words without just or appropriate ideas, and have been 'nailed to the counter' as spurious coin; others, however, like pure metal in antique forms, have been sent to the mint, recast and made to receive the impress of a more enlightened and accomplished age.

[1] C. B., p. 326.

"The rapid progress and advancement of modern science is, I presume, owing to a more rational and philosophical nomenclature and to the more general use of the inductive system of reasoning, rather than to any superior talent or more aspiring genius possessed either by our contemporaries or our immediate predecessors.

"Politics, morals and religion—the most deservedly engrossing themes of every age—are, in this respect, unfortunately behind the other sciences and arts cultivated at the present day. We are, however, pleased to see a growing conviction of the necessity of a more opposite, perspicuous and philosophical verbal apparatus in several departments of science, and especially to witness some recent efforts to introduce a more improved terminology in the sciences of government, morality and religion."[1]

The new translations, with their new terms and phrases agreeing with the new conception of things, would exert a great influence in every realm. Ought the book of God to be led by literature into the new style or ought it to *rise up as a leader?* says Mr. Campbell,

"The sacred Scriptures are more generally read than any other writings, and exert a greater influence on the diction and style of the community and they ought, therefore, to be a model. As the original was at least at par, if not something in advance, of the age and population in which it appeared, a translation of it ought, we think, always to be in the plainest and best style of the community for which it is intended.

"A good style is always a plain and intelligent style. What is sometimes called a learned is rather an unlearned style; because true learning is the art of communicating, as well as of receiving, instruction—and he that speaks or writes not to edification is unlearned in the greatest of all arts, the art of

[1] Add., p. 343f.

imparting instruction. It has often been observed, that it requires more real learning to make a plain and intelligible discourse, than to make one vulgarly called learned. Indeed, there are not wanting some persons, in every community, who appreciate a discourse because it transcends their comprehension, and regard him as the greatest scholar who uses the most learned and rare terms and phrases."[1]

This need for a new version became with him a growing conviction. With the new conception of things on the one hand, and the antiquated expressions in the authorized version, on the other hand, he was feeling what President King notes:[2] "If the man of to-day, therefore, is really alive to the movements of his own time, it is simply impossible that he should use most naturally and easily the language of the older generations in expressing his deepest convictions on any theme."

One of his objections to the authorized version was that it had outlived its usefulness. It was not in fashion. Mr. Campbell was one who wanted even his truth rigged out in the best possible style. Yet, after a half century and more of such profound agitation and after the new has come, we print the old King James version in our Sunday School quarterlies, and the superintendent leads the school in reading it (because the word "authorized" printed above it gives it sanction and sacredness); we hug it reverently to our hearts in devotions; and in some localities we demand of the minister his reading from the pulpit out of the big Bible that lays on the sacred desk! Mr. Campbell goes on in *his objections,*

1 Liv. Or., p. 75. 2 Reconstruction in Theology, p. 41.

"Our whole phraseology on religious topics is affected by the antiquated style of the common version. Hence we have been constrained to adopt a name for this style, to distinguish it from the good style of persons well educated in our mother tongue. This old-fashioned style we call the *sacred style;* yet this *sacred style* was the *common style* in the reign of James."[1]

How grotesque this is appears in the fact which he cites:

"The old Gothic buildings in North and South Britain are generally places of worship; hence, although this style of architecture was once as common in England and Scotland as any of the present models, yet this style being preserved only, or almost exclusively, in the places of worship which the veneration of our ancestors preserved from dilapidation, has given a sacred aspect to places of worship, and has rendered the Gothic style of architecture as sacred as the obsolete style of King Henry or King James. Had it not been for the veneration shown to places of worship, not a specimen of the Gothic style would at this day have stood upon the British Isles; and had it not been the same species of veneration, we should not have had at this time any book, sacred or profane, written or published in the style of the sixteenth century. * * * They (antiquated terms and phrases) have yielded their places to another race in our writing and speeches, except in the pulpit or synagogue—why not also in the sacred writings? We might as reasonably contend that men should appear in the public assemblies for worship with long beards, in Jewish or Roman garments, as that the Scripture should be handed to us in a style perfectly antiquated, and consequently less intelligible. * * * For is the Kingdom of God become words or syllables? Why should we be in bondage to them if we may be free?"[2]

[1] Reconstruction in Theology, p. 76. [2] Liv. Or., p. 78f.

Again he says:

"A living language is continually changing. Like the fashions and customs in apparel, words and phrases at one time current and fashionable, in the lapse of time become awkward and obsolete. But this is not all. Many of them, in a century or two, come to have a signification very different from that which was once attached to them. Nay, some are known to convey ideas not only different from, but contrary to their first signification."[1]

So Mr. Campbell is able to say of his own efforts in translating that he had produced one "in a style so modernized, and yet so simple, exact, and faithful to the original" that it commends itself to the *intelligence* of the people. *He fears opposition and lack of response only from the "weak-minded," for says he,*

"From persons of sound biblical learning and candor, we have nothing to fear; but from all bigots and illiberal critics we expect the same coarse treatment which has fallen to the lot of every translation from Jerome's time till the present day."[2]

And were the translators of the Twentieth Century New Testament to join Mr. Campbell in this sentiment they would extend the date to 1904! And were one to make a missionary tour among the churches he might in many unmodernized communities put the date 1909 as to all versions except the authorized!

Mr. Campbell was not merely defending his own attempt, for he says:

1 Liv. Or., p. 3. 2 Ibid., 326.

"I am always prepared to defend not only the New Version which I have published, but the necessity of new versions for the confirmation of the faith and the enlargement of the views of Christians."[1]

New translations are needed from time to time as the progressive development and growing conceptions of the age require. *He therefore enlarges upon his reasons for new versions.* He says:

"The living tongues of earth, like living men, are continually changing. Dictionaries, like historians, transmit the past to the future. Hence both the necessity and the means of substituting correct words and phrases for those that have, from the attrition and waste of time, lost their original value, become uncurrent, and passed out of use. Even Shakespeare and his contemporary poets, orators and authors now require glossaries, or the substitution of modern terms for those which they have used that are now become obsolete and unintelligible. The common version of Scriptures was made and completed six years before the death of the great English poet. It, therefore, has also acquired the rust of the Elizabethan age, although occasionally since polished by hands we know not of."[2]

This same recognition of change which Mr. Campbell is emphasizing is the burden of that timely article on "The Apostolic Service" by Dr. Willett, where he says: "Truth never changes, but its forms and appearances are ever varying. Like Proteus, the old man of the sea, it never appears twice in the same guise. Each generation goes to school to new teachers, as if all the world were in its morning-time.[3] But Mr. Campbell continues:

[1] C. B., p. 660. [2] Add., 677. [3] Christian Cent., Nov. 22, 1906.

"Passages of Scripture will, translated into any one language in one age, cease to be a correct and intelligible translation to the people of another age. * * * The common version was gotten up some two and a half centuries since, under prelatical, hierarchical and royal patronage and restrictions. The vernacular of that day, spoken and written, was, in orthography, punctuation, and in much of its common wording, quite different from that of the present day. The knowledge of the original tongues then possessed was proportionally more than two centuries behind that of the present day, and their general literature and science were still more deficient. * * * But why argue this case further? The many marginal readings of recondite terms in our numerous and various commentaries, and in our family Bibles and Testaments, the labors of innumerable pulpit orators and lecturers, expended every Lord's day in correcting and explaining the text in all the synagogues in our land; alike demonstrate the need of a new version, and our ability to furnish it,—first by selecting a well authenticated original text, and then by giving an exact, perspicuous and faithful translation of it, and that, too, in a pure, chaste and elegant Anglo-Saxon style. That our age and contemporaries are equal to this is quite as evident as that the Greek and Roman classics have been and can again be so translated by competent scholars."[1]

It is well to be reminded that words and language do not fall ready-made, like snow-flakes from the heavens upon the heads of individuals. They are wrought out in the experience of personal souls who feel, and then create language to express to others what is felt. And since this experience is *growing* experience—personal progressive souls feeling, *there is constant need of new language*

1 Add., p. 613f.

or thought-forms to convey the newly felt, because the old thought-forms do not grow. The old conceptions will not only cease to convey the fresh experience but will burst, like the old wine skins filled with new wine, under the pressure of the test and fall away from sheer inability. While the soul expression with renewed beauty and power stands forth dressed in new language. But it, too, must soon pass away, for the soul is ever becoming. Therefore, language, which is but a fixed thought-scheme for conveying thoughts and feelings, must ever be changing to answer the demands of the growing soul struggling for expression. This is why the old translations fail to satisfy. The new translation, with its new conceptions, is inevitable, because God's self-revelation is progressive. The completely personal God is revealing himself to the partially personal creature who is becoming like him. Hence the Bible is never a dead letter, but always a living spirit.

So interpretation not only borders on, but *enters into translation.* Therefore, Mr. Campbell can say:

> "The great science of interpretation, strange to tell, like good wine, improves from age to age. Not, indeed, the scriptural gift of interpretation; but the literary and acquired gift of exposition and elucidation is matured and perfected from better means and better learning now possessed — the product and growth of a revived and reviving literature."[1]

He is thus enabled to establish his plea for new translations upon even better grounds than that of style,

[1] Add., p. 577.

structure and composition. The *authorized version* he finds to be *deeply penetrated with the interpretation of biased translators.* He says:

"They have come to us in a translation, and in an imperfect translation, by no means equal, in clearness and force, to the original. * * * They read the originals through the spectacles of their vernacular versions, and, superadded to this, through a ready-made theology, imparted to them by early education and high authority—parental or ministerial, or both. It has become part and parcel of their individuality. Few can divest themselves of it. It is harder, far, to unlearn than to learn—to divest ourselves of old errors than to acquire new truths. Still, it is our duty, as it is our safety and our honor, to take the living oracles (Hebrew and Greek originals), and, with an unveiled face, an unblenching eye and an honest heart, to learn and study what God has spoken to us."[1]

This is the same feeling that spurred on Erasmus in his labors. No wonder some thought Mr. Campbell was doing the work of a destructive critic. Just look at the situation. The people had only one Bible. This was the "old family Bible that lay on the stand." This they implicitly believed to be the word of God from lid to lid. And *here in their midst was the daring critic, Alexander Cambpell,* telling them that this only cherished Bible of theirs was not what they thought it to be. It is a wonder that Mr. Campbell had not become strangely silent for fear he might overthrow the faith of some. But his interests were lined up with truth and he feared not the outcome of truth. Those who turned a deaf ear

1 Add., p. 569.

to what Mr. Campbell was pointing out kept on in the old, narrow orthodox way. Those who walked in the wake of his new-shed light were termed Campbellites. Campbell-lights, I imagine, because of the light shed about them by Campbell!

But he does not stop with insinuations or mild attacks upon their decayed orthodox ideas. *He simply pours it on.* He says:

"The common version was made at a time when religious controversy was at its zenith; and that the tenets of the translators, whether designedly or undesignedly, did, on many occasions, give a wrong turn to words and sentences bearing upon their favorite dogma."[1]

Moreover,

"King James' version is, at most, but a correction, not, indeed, always an amended correction, of the version of Wm. Tindal."[2]

And again,

"The King's translators have frequently erred in attempting to be, what some would call, literally correct. They have not given the meaning in some passages where they have given a literal translation."[3]

He sums up his objections in the critical findings of Dr. Macknight. They are (1) often differing from the Hebrew to follow the seventy, or German, translations; (2) following the Vulgate Latin and adopting many of the original words without translation—hence unintelli-

[1] Liv. Or., p. 7. [2] Add., p. 584. [3] Liv. Or., p. 10.

gible; (3) keeping too close to Hebrew and Greek idioms —hence obscure; (4) a little too complaisant to the king —favoring his dogma; (5) partial, speaking the language of, and giving authority to one sect; (6) where the original admits of different translations, the worse incorporated in the text and the better often thrown into the margin; (7) many passages mistranslated.

"Besides this" [adds Mr. Campell], "the divisions of the scriptures of the New Testament into chapters and verses by Romanists of small learning, and less intelligence in the meaning of the inspired writings, in imitation of the Jewish rabbin's division of the Old Testament, has been long complained of by all the judicious and intelligent scripturians of the last century."[1]

Mr. Campbell, under the theme, "The Word of God," expresses himself so freely, considering his age, *that not* to give it entire would ruin its exquisite sensibleness and mar its classic beauty. He says:

"So badly taught are many Christians that they cannot think that any translation of the scriptures deserves the title of the Word of God except that of King James. The translators of the King's version did not themselves think so, as we have shown most conclusively by publishing their own preface—on which preface we have some remarks to make, at a more convenient time. But to the intelligent reader no remarks are necessary to show that they had very different ideas of their version, from those which this generation have formed. Have the French, the Spanish, the German, and all the nations of Europe, save the English, no Word of God? If King James'

[1] C. B., p. 161.

version is the only Word of God on earth, then all the nations who speak any other language than the English have no Revelation.

"Much of the reasoning of both priests and people, on this subject, is as silly as that of an old lady who, for many years, has been deprived of her reason, from whom we heard the other day. She once had a sound judgment, and still has a retentive memory, though she has not been *compos mentis* one day in twenty years. Her husband was reading in the new version the cure of the blind man (Mark viii : 24). He came to these words: 'I see men whom I can distinguish from trees only by their walking.' In the King's version, 'I see men as trees, walking.' After reading these words he paused, and observed to the old lady, to elicit a reply, 'How much better this, than the old version.' 'That is a good explanation,' said she, 'but it is not the scriptures, not the Word of God.' So our good logicians reason.

"I would thank some of those ignorant declaimers to tell us where the Word of God was before the reign of King James! Had they no divine book before this good King, in consequence of the Hampton Conference, summoned his wise men? Yes; they had version after version, each of which, in its turn, ceased to be 'Word of God' when a new one was given. This I say after the manner of these declaimers. Our good forefathers, two hundred and fifty years ago, read and preached from a different version, which they venerated in their day, as our compeers venerate James' Bible. The English language has changed, and the original tongues are better understood now than then. The common version is, as many good and learned men have said, quite obsolete in its language, and in many places very defective in giving the ideas found in the original scriptures. Taken as a whole, it has outlived its day at least one century, and, like a superannuated man, has failed to be as lucid and as communicative as in its prime.

"There is no version in any language that does not clearly communicate the same great facts, and make the path of bliss a plain and easy found one; but there is an immense difference in the force, beauty, clearness, and intelligibility of the different versions now in use. And that King James' version needs a revision is just as plain to the learned and biblical student as that the Scotch and English used in the sixteenth century is not the language now spoken in these United States. And this may be made as plain to the common mind as it is that the coat which suited the boy of twelve will not suit the same person when forty years old. As the boy grows from his coat, so do we from the language of our ancestors."[1]

Mr. Campbell received the following letter:

"Dear sir:

"One of our teachers in this county has refused to have the new translation read in public meeting because it is not the word of God, alleging that the common version is received as the word of God, but that the new translation is not considered such. Pray, whose word shall we call it? Answer this, please, for some of us are in doubt upon this subject. Yours truly,

"CANDIDUS."

In his reply, which we give in part, *Mr. Campbell indulges in the following irony*:

"Your teacher was certainly right, and you should all passively submit to his determination. For the common version is the Word of God, but the new translation is not. The reason I will now tell you. The common version was made by forty-nine persons authorized by a King, paid for their trouble by the King, and when their work was published, the King

[1] C. B., p. 540.

ordered it to be read as the Word of God in public assemblies and in families, to the exclusion of every other version. Now all the versions that were read before this King's reign ceased to be the Word of God when the King signed the decree; and from that moment the King's version became the word of God. You will see, then, that there are two things necessary to constitute any translation the Word of God: first, that it be authorized by a King and his court; and, again, that it be finished by forty-nine persons. Every translation becomes the word of God, according to the number of persons that make it. Thus, if one hundred persons made a translation it would be doubly more the word of God than that made by the forty-nine, and four times more than that made by twenty-five, and thirty-three times and one-third more than the new version, provided it was so decreed by a King. For you must remember that both are necessary, and that if a thousand men should agree to make a version, it would not when made be the word of God, because it wanted the royal approbation. You will naturally conclude, from these plain facts, that if one man or three men should most exactly and perfectly translate the original Greek and correct many errors and inaccuracies in the King's translation, it would nevertheless still be the word of man; for all the errors, inaccuracies and imperfections in the common version are the word of God, and the correction of them all, or any number of them, by only one man or three men, would be no more than the word of man. This, sir, is not only sound, but most orthodox logic. It would, therefore, be a profanation of the pulpit, and the holy place, to read within thirty yards of it, the new version. If it be read at all, it ought to be at least beyond the graveyard, or outside of all the consecrated ground. It may be read in families, just like 'Robinson Crusoe' or any other romance; but never with the veneration of a sermon-book, and infinitely less of the word of God."[1]

[1] C. B., p. 345f.

Yet, after more than half a century of such pleading, *a dear sister,* a contender for the faith once for all delivered to the saints,, greeted the minister as he stepped from the pulpit one beautiful Lord's day morning, with the warm, heart-felt demand that he read no more the new version of the Bible because those higher critics who had gotten it up so shocked her nerves! But said she, "Read that pulpit Bible; that's what it is there for; read that good old King James authorized version which we *know* to be the word of God!" Let me add, this sister is a great stickler for the fathers, enthusiastic in following in their footsteps, and an ardent lover of Alexander Campbell!

Such a large place has been given to this part of Mr. Campbell's labors for the comfort of the brothers in the ministry. Not because the King James version is now in the air as it was in Mr. Campbell's day. Yet in many congregations of Disciples the air is thick with this authorized version. So much so that the revised and the Standard versions are looked at askance. Even if the question of the authorized version be not under consideration in the reader's locality, *Mr. Campbell's common sense and keen logic,* which he here so dexterously displays, are *fully as applicable to other problems that are up for consideration.*

One is impressed upon studying the tremendous efforts Mr. Campbell put forth in this department of work, of *the long time required for the truth to become the property of all.* This is partly to be accounted for in that

the first approach of truth is new and strange. As Dr. Selleck says:[1] "A new idea is liable to shock, disturb, and perhaps alarm us, if not indeed to arouse our angry opposition; but later, when we become acquainted with it and find it a friend instead of an enemy, we assent to its claims, embrace it, and let it enrich our lives." While it is true that some close their eyes to the light of glorious day and retire into the dark regions of willful ignorance and superstition, yet this is not true of the mass of men and women. The common people are in the main open to the truth and are demanding reality. Honesty characterizes the mass. There is a cause for the unreceptivity of the people. *The real cause* is found in the fact that each age has its bigots, religious bosses, who along with their inordinate ambition to lord it over God's flock have such a smattering of merely intellectual knowledge as to win the hearts of the people through a showy brilliancy and keep their prejudices whetted and ready always for defense and offense. Such was the age and fate of Jesus. Such was Mr. Campbell's day. Such, in part, is ours.

Another excellent thing about Mr. Cambpell is that he did not depreciate the better spirit of his times. That there were eminent critics in his day, who in character and ability were far superior to any previous, he never doubted. This confidence gave him a most optimistic outlook on the future of the Bible, and consequently the welfare of the church.

1 The New Appreciation of the Bible, p. 227.

Many were willing to rest in the wisdom of the past; nay, more, even felt it to be impious and sacrilegious even to raise the question that their age had grown wiser or was more competent to give the world a better word of God. To such the Bible was a closed book. What had served their fathers was good enough for them; just as it was, with all its inelegancies, inaccuracies, and sectarian phraseologies. One fellow said that it didn't make any difference to him how inaccurate it was in style, etc., since he never got time to notice those things. This reminds one of the old farmer over in Canada to whom the newspaper agent from Toronto tried, but failed, to sell a weekly paper for one dollar a year. In talking with him the agent learned that he knew nothing about Queen Victoria's death or King Edward's coronation. "But," said the old farmer, "these things don't make any difference to me; I'm always too busy, making a living, to read them."

Not so with Mr. Campbell. He not only wanted his religious ideas served up in the most elegant fashion and according to the most modern and approved methods, but he lived in the conviction that the 19th century had the critical ability to grant this. He says:

"We are now in possession of much better means of making an exact translation than they were at the time when the common version appeared. The original is now much better understood than it was then. The conflicts of so many critics have

elicited a great deal of sound critical knowledge which was not in the possession of any translators before the last century."[1]

In an address before the American Bible Union, held in New York in 1850, in a plea for a new version of the Bible, he said:

"The word of God was not, a century or two since, as well understood as it is now, by the most enlightened and reformed portions of Protestant Christendom. Biblical literature, criticism and science, since the times of Wickliffe, Tindal, Luther, Calvin, Zuinglius, Beza, Cranmer, Coverdale, Archbishop Parker, Edward VI. or James I., have greatly advanced. The last seventy-five years have contributed more to real Biblical learning—have given to the Christian Church larger and better means of translating the original Scriptures—than had accumulated from the days of Tindal to the era of the American revolution.

"We are, therefore, better prepared to give a correct and faithful version of the Sacred Scriptures, at this day, than at any former period since the revival of literature. We have also a more correct original from which to translate than they had at any former period since the art of printing was invented. The Greek text of the New Testament has been subjected to the most laborious investigation; and, after the most rigid scrutiny and comparison, a much more accurate original has been obtained. With these advantages in our favor, we are better furnished than at any former period to enter upon a work of such awful and momentous magnitude and responsibility."[2]

In an address before the Bible Union convention, at Memphis, Tenn., 1852, he said:

"The labors bestowed upon the original text, ascertaining the

[1] Liv. Or., p. 9. [2] Add., p. 615.

genuine readings of passages of doubtful interpretation, and the great advances made in the whole science of hermeneutics —the established laws of translation—since the commencement of the present century, fully justify the conclusion that we are, or may be, much better furnished for the work of interpretation than any one, however gifted by nature and by education, could have been, not merely fifty, but almost two hundred and fifty, years ago. The living critics and translators of the present day, in Europe and America, are like Saul amongst the people—head and shoulders above those of the early part of the seventeenth century.

"As for honesty, we ought not, perhaps, to say anything. But we may presume to say, without the charge of arrogance or invidious comparison, that we are not greatly inferior to them. And if in talent and education, compared with the moderns, they were giants, still, as pigmies standing upon the shoulders of giants, we ought to see farther than those upon whose shoulders we place ourselves. Biblical criticism is now much more a science than it was in A. D. 1600, so soon after the revival of literature. A far greater number of Biblical critics has succeeded than preceded the Protestant Reformation, and of a much higher order. Before that era there was not one good Greek or Hebrew critic for one hundred at the present day. The Papal Romans were merely Roman scholars, and yet inferior to the Pagan Romans. These are facts so generally known and conceded that it is not necessary to dwell upon them. The art of printing, with the increased number of theological seminaries, and the competition between Romanists and Protestants, and between the leading Protestant parties themselves, with the facilities of a more enlarged intercourse amongst learned men, could not otherwise than elevate the standard of Biblical scholarship and afford greater facilities for acquiring Biblical learning.

"Corresponding with this, the vigorous impulse given to the

human mind by the rapid progress in the sciences and in the arts merely physical and intellectual, the great increase of new discoveries and general improvement in the social system, sustained by the facilities of the press, have all contributed to a higher intellectual development and a more thorough scholarship than were ever attained by the Greek or Roman schisms, or by any Protestant denomination anterior to the era of the common version. Indeed, one may affirm, without the fear of successful contradiction, that during the last hundred years, on the Continent of Europe, in Great Britain, and in the United States of America, Biblical criticism, Biblical learning and Biblical translation have advanced, in every essential characteristic and accompaniment, much more, in what is usually called Christendom, than was practicable or possible anterior to that date.

"A more suitable time, therefore, has never been, since the era of the Anglo-Saxon language, since the rise of the Papal defection, than the present, for a corrected and improved version of the Jewish and Christian oracles, in the living Anglo-Saxon language of the present day."[1]

One thing is certain, *Alexander Campbell,* in his never-flinching agitation for a better Bible during the 19th Century, *helped,* in no small degree, to beat down the prejudice in the way, and *give to the world the revised Bible which we now enjoy.* He believed it would come because it was needed, and because it had the sanction of Heaven! To its aid he lent prophetic voice! With voice and pen he pleaded the enterprise! And it came! And thus coming, it came from God! Not falling down from the skies, but rising up out of personal souls made in the image of God and touched and inspired by His

[1] Add., p. 583f.

presence! So do, and so will, all good things come from God, if they be in line with His progressive order.

The Christian Century of March 19, 1903, *sounds a timely Campbellian note*: "The failure on the part of some of the professed followers of Campbell to appreciate the literary and historical method of Bible study shows how far in advance this great thinker was of his time. The Disciples of Christ as a body will not give up the vantage ground which was gained by this great leader. . . . . To make the Bible vital in this age of scientific investigation and literary criticism, it is absolutely necessary to follow the leadership of such great thinkers as Mr. Campbell and to advocate the historical and literary study of the Bible in all our churches. . . . A clearer vision of Christ and Christianity cannot be obtained by dogmatic discussions or personal criticisms. It can only be obtained by reverent literary and historical study of the Bible and of Christian history. Let the Disciples of Christ lead out in this great work and prepare our young men thoroughly in the knowledge of the word of God and of Christian history, as thoroughly as Mr. Campbell and some of his noble coadjutors were prepared, and we will do more to hasten the day of unity of the spirit and the knowledge of the Son of God among all Christians than in any other way."

CHAPTER IV.

Coming to the Bible

What to us are the petty questions we have been dealing with, if God is our Father indeed? Will he be less our Father because certain records of the past have been composed or misunderstood in the process of compilation? Is his love lessened because what we imagined to be literal fact turns out to be pregnant and splendid parable? Does his character change because our interpretations of past facts or the interpretations of those who went before us have been mistaken? These questions answer themselves. Indeed, if we are wise and willing to be led onwards by the teaching of God's providence, shall we not see that the whole drift and tendency of criticism is to help us upward as well as forward? The effect of the criticism which has undermined previously accepted views has been to correct a great deal of once common literalism of interpretation: the knowledge which comes to us comes to deliver us from notions which were in danger of becoming too mechanical: the interpretations put into our hands are wider in range and more ethical in scope: everything is preaching to us that we need to become more spiritually minded if we are to understand the ways and teachings of God. In times like our own, when men afraid of trusting the living God are seeking to base their faith upon gross materialistic notions, is it not well that the disintegration of crude ideas which criticism brings should bring us back to those words of our Lord, which, though constantly ignored, are yet as constantly needed by the Church? "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. God is a spirit, and they that worship him must worship in spirit and in truth." (John 4:21-24.) —W. Boyd Carpenter, Bishop of Ripon (An Intro. to the Study of the Scriptures, p. 151).

CHAPTER IV.

COMING TO THE BIBLE.

The 20th Century feels that it is not quite enough to sit before the great masterpieces of antiquity and enjoy them. The studio must be resurrected with its crude forms, tools, and whole atmosphere, that the ardent beholder may enter with sympathetic appreciation into the very innermost thoughts and feelings of the artist. The artist is not only known by his finished production, but this is understood to a considerable degree in the way in which he performed his work. In order to form a correct estimation of Mr. Campbell or enjoy the product of his brain, *it is necessary to watch the critic as he works.*

We have seen him turning his back upon the old Catholic conservative tendency, which, in Prof. Brown's putting,[1] is "reverent of the past, tenacious of its traditions, distrustful of the individual;" and turning to the Protestant position, which is "the liberal tendency, living in the present, intent upon progress, full of faith in the individual man."

After Mr. Campbell has once restored the Bible, translated as perfectly as human, fallible men may be

1 Christian Theology in Outline, p. 70.

able to render it, he recognizes the fact that this is still but a small part of the immense process of knowing the will of God, or hearing his voice. The Bible must be understood. It must be interpreted. He proceeds to this task upon the principle granted him by a true Protestantism, *i. e., the liberty of the individual to go back to the source and penetrate it with his own vision,* instead of taking his interpretation over bodily from the fathers. Relative to this, he says:

"But 'the fathers' are often urged as decisive evidence, superseding the necessity of farther inquiry. All sects have their fathers, to whom they are not wont to appeal."[1]

He notes the decree of the Council of Trent, which declares that:

"It belongs to the church to judge of the true sense and interpretation of scripture; and that no person shall dare to interpret it in matters relating to faith and manners to any sense contrary to that which the church has held, or contrary to the unanimous consent of the fathers."

Mr. Campbell replies as follows:

"Here, then, we have the essential elements of mental slavery and degradation; for, if no person *dare* to interpret the Scriptures contrary to what the church has already held, or to the unanimous consent of the Fathers; where is that liberty of thought and speech and action, on the most important of all subjects, our moral and religious relations, without which, liberty is without meaning, and mental independence but a name! * * *

[1] C. B., p. 462.

"The fact of putting the Bible under a bushel, of forbidding the reading of it, of swearing forever to interpret it as it *has been* interpreted, of not permitting men to think or speak for themselves on religion * * * is the paragon of supreme tyranny, never surpassed, never equaled on earth."[1]

"The plea of ancient tradition is the strength of Popery and the weakness of Protestantism. We advocate not *ancient,* but *original* Christianity. The plea of high antiquity or tradition has long been the bulwark of errors. It cleaves to its beloved mother, *TRADITION, hoary Tradition,* with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept, 'Honor thy father and thy mother,' is concerned."[2]

One reformation begets another reformation. Just as soon as a pure word of God is translated there must be the further effort of understanding it aright. So Mr. Campbell, in the face of traditional methods, felt that:

"A reformation in the manner of handling the living oracles is much wanted; and the sooner and more generally it is attempted, the greater will be the regenerating influence of the brotherhood on the world."[3]

Speaking of the lost gospel, he finds it largely due to a false, yea, blind, interpretation. He says:

"The meaning of this institution (Gospel) has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the Grand Apostasy was completed, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity and majesty. A veil in reading the New Institution has

[1] D. on R. C. R., p. 279f. [2] Bapt., p. 233. [3] Ch. Sys., 306.

been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the Old Institution toward the close of that economy."[1]

"But what kind of a reformation is requisite to this end? It is not the erection of a new sect, the invention of new shibboleths, or the setting up of a new creed, nor the adopting of any in existence save the New Testament, in the form in which it pleased the spirit of God to give it. It is to receive it as it stands, and to make it its own interpretation, according to the ordinary rules of interpreting all books. * * * Recollect, we say the Scriptures are to be their own interpreter, according to the common rules of interpreting other writings."[2]

Hence he would not come to the Bible as many were coming, theologically prepossessed; with minds already confirmed as to what the Bible is and what it means. On the contrary, *he would come to it as to any other book and let it speak for itself.* Upon this common, practical, individual principle, he proceeds, as he finds illustration in the personal. He says:

"When one person addresses another, he supposes the person addresses competent to interpret his words. * * * (So God) proceeded upon the principle that they were, by this native art, competent interpreters of his expressions. * * * The fact that God has clothed his communications in human language, and that he has spoken by men, to men, in their own language, is decisive evidence that he is to be understood as one man conversing with another."[3]

This method of approach to the Bible became a determinative and formulative factor in Mr. Campbell's understanding of the scriptures, destructive of all those

[1] Ch. Sys., p. 192. [2] C. B., p. 41f. [3] Bapt., p. 50f.

mystical attempts to make the Bible out entirely superhuman, and hence totally unlike other literature. In fact, this recognition of the human element in the Bible, cataloging it among the world's noble literature, *placed him in line with the world's best scholars and Biblical critics,* and gave him the use of the historical method that the Bible might speak for and interpret itself. Windelband, in tracing the development of historical Biblical criticism, which was begun by Semler, says: "This began to carry out the thought formulated by Spinoza, that the Biblical books must be treated just as other writings, as regards their theoretical contents, their origin, and their history; that they must be understood from the point of view of their time and the character of their authors."[1]

Mr. Campbell comes to the Bible to know its contents not only with the freedom of the individual understanding, but that understanding must be an intelligent understanding, furnished with the best possible equipment. In other words, he must be free to avail himself of the ablest scholarship of the day in directing his interpretation of the Bible. He would turn upon its pages all possible light from every quarter. This enabled him, instead of coming to the Bible traditionally prepossessed, or in a haphazard way, with no method, to come to it as a Biblical critic and put to use the scientific method of understanding the scriptures historically.

The first application of this rule discloses that the Bible

[1] A Hist. of Philosophy, p. 498.

is a human book. To understand it one must come, then, with the same rules used in interpreting other literature. So he says:

"God has spoken by men, for men. The language of the Bible is, then, *human* language. It is, therefore, to be examined by the same rules which are applicable to the language of any other book, and to be understood according to the true and proper meaning of the words, in their current acceptation, at the times and in the places in which they were originally written and translated. * * * To adopt any other course, or to apply any other rules, would necessarily divest the sacred writings of every attribute that belongs to the idea of revelation. It must never be forgotten in perusing the Bible that in the structure of sentences, in figures of speech, in the arrangement and use of words, it differs not at all from other writings; and must therefore be understood and interpreted as they are."[1]

"There is no opinion or notion which is more prejudicial to an intimate acquaintance with these writings than that of the Egyptian priests, introduced into the first theological school at Alexandria, and carried throughout Christendom, viz., 'that the words of Scripture have a mystical, spiritual, theological, or some other than a literal meaning; and that the same rules of interpretation are not to be applied to the inspired writings, which are applied to human composition;' than which no opinion is more absurd and pernicious. If this notion were correct, all efforts to understand the book must be in vain, until God sends us an interpreter who can resolve these enigmas and mystic words of theological import, and give us the plain meaning of what the Apostles and Evangelists wrote. The reader will consider that, when God spoke to man, he adopted the language of man."[2]

"We will take *the book* (*Biblos*) and examine what is written there, by the same *criteria* which we would apply in analysis of

[1] Bapt., p. 54f. [2] Liv. Or., p. 16f.

the writings of Cicero, of Demosthenes, of Sallust, or of Xenophon."[1]

"When we enter into an examination of the *testimony* on which religion is founded, we have no other scientific rules to resort to, than those which regulate and govern us in ascertaining the weight of all historic evidence. * * * But men approach the examination of this question, not as they approach the examination of any other. The believer and the unbeliever approach it under great disadvantages. Religious men are afraid to call its truth in question. This religious awe acts as a sort of illusion on their minds. The skeptics are prejudiced against it. This prejudice disqualifies them to judge fairly and impartially upon the merits of the evidence. The religious awe of the Christian and the prejudices of the skeptic are real obstacles in the way of both, in judging impartially of the weight of evidence in favor of this or any other position, at the bottom of Christian faith. * * * It is hard for any man to inspect this oracle with that degree of impartiality and mental independence necessary to demonstrate, or discriminate, in its truth. * * * Making all due allowance for these odds and disadvantages against us, and acknowledging that we claim no exemption from the influence of these courses, we are disposed to approach this volume, as far as in us lies, without being influenced by that awe, or those prejudices, of which we have been speaking. Divesting ourselves, therefore, of all partialities, *pro* or *con,* let us, my friends, approach this position. * * * They [writers of the New Testament] subject themselves not only to cross-examination among themselves, but to be compared and tried by contemporary historians, geographers, politicians, statesmen and orators; in fact, they bring themselves in contact with all public documents of the age in which they lived and wrote. * * * *We claim no favors. We ask for no peculiar process, no new or untried form of examination. We will constitute no new court*

[1] Evi., p. 190.

of inquiry. We will submit the question of authorship to be tried by all the canons, or regulations, or rules, which the literary world, which the most rigid critics have instituted or appealed to, in settling any literary question of this sort."[1]

"That the words of the sacred writings are taken both literally and figuratively, as the words of all other books, is now almost universally conceded; and that the true sense of the words is the true doctrine of the Bible, is daily gaining ground among the most learned and skillful interpreters; in one word, that the Bible is not to be interpreted arbitrarily, is the most valuable discovery or concession of this generation. This, indeed, was confessed by our most distinguished reformers. Melancthon said: 'The Scripture cannot be understood *theologically* until it is understood *grammatically,*' and Luther affirmed that a *certain* knowledge of Scripture depends upon a knowledge of its words."[2]

The popular method, aside from no method at all, of interpreting the Bible in Mr. Campbell's day, was the scrap, or text, method. "More and more, as the first generation of Protestant leaders recedes into the past, the theology of those who come after passes into the scholastic stage. . . . The Bible was looked upon as an authoritative text-book, from which doctrines and proofs of doctrines were to be drawn with little or no discrimination as to the use to be made of the different books. Such were the ramifications of the system that little if any space was left for varieties of opinion, and dissent upon any point was treated as heresy."[3] Mr. Campbell had no sympathy whatever with such a scrappy way of gathering divine knowledge. This is one of the anti-

[1] Evi., p. 263f. (Italics Author's.) [2] Bapt., p. 59.
[3] History of Christian Doctrine (Fisher), p. 347.

quated customs which he found conserved in the Roman Catholic Church. He affirms that in this way she had taken away the key of knowledge and lost to the people the key of interpretation, thus rendering the oracles of God of none effect. He would choose the up-to-date, scientific method and come to the oracle intelligently furnished with the best outfit that Biblical criticism afforded. His greatest objection urged against using the Bible as an arsenal of texts is that it harks against a correct interpretation. Speaking at some length of the evils arising from this mincing of the scriptures into texts in preaching, he says:

"But this is not the worst evil resulting from this art. It gives birth to arbitrary and unreasonable rules of interpretation which, so far as they obtain, perfectly disqualify the auditors from understanding anything they read in the sacred volume."[1]

He assures us that he selects only such rules of interpretation as are in use among the most eminent critics.[2] He is not blind to *the difficulties which beset the historian* who would give us the true interpretation of the New Testament. A clear idea of the magnitude of such a task is given by Prof. James Vernon Bartlet:[3] "The historian has to mediate between the mind of his own age and the facts of past ages. This task is the harder, yet the more needful, in proportion as the facts are themselves of the mental order. For such must be seen first and foremost through the souls of men and women in whom

[1] C. B., p. 443. [2] Ch. Sys., p. 16. [3] The Apostolic Age, p. 8.

they once lived, if they are to be other than the mirage of our own latter-day consciousness. The historian of the Apostolic Age, then, has to make live again to the reader's imagination the complex world of thought and action to which primitive Christian experience—even where most under the renovating sway of the New Message—was largely relative. As surely as the men of that age looked on the universe in the light of Ptolemaic or geocentric system, so surely did they view life all around by the aid of intellectual forms, often correspondingly diverse from ours. Here lies the main difficulty for the reader of the New Testament. He is ever coming upon phrases that do not really appeal to him, ideas that he cannot personally assimilate, however deeply in sympathy he may be with the general spirit of the whole or even of the special passage in question. His embarrassment is just the same as an early Christian would experience if confronted with a mediæval or modern book on religion. The background taken for granted, because part of the culture of the age, is in each case unrealized; the larger context is lacking. It is this which the historian has to supply. He had, in a word, to make himself and fellows the intellectual contemporaries of the men of the story. In the end, nothing shall seem strange or pointless."

Mr. Campbell had in mind *the importance of this task* when he said:

"The first and all-important inquiry with me, in reading the oracles of God, has long been, is now, and, I presume, while I

live will be, what were the exact ideas that the writers of the New Testament associated with the terms which they used."[1]

Some of the most important of the critical rules which would guide him in this quest are, he tells us:

"A regard to the grand design of the whole, and to the particular design of each item in the narrative;" attendance upon "the circumstances;" "character of the writer;" "circumstances of the people addressed;" "their peculiar prejudices, views and feelings;" the writer's "motives and intentions" in writing, etc. Moreover, the interpreter must "apply the same rules of interpretation to these compositions which he would apply to any other writings of the same antiquity." * * * Furthermore, he says: "These writers do not always aim at giving the precise words of those they quote, not even of the Savior himself, but only the full and precise sense of what was uttered or written. * * * And, the order of narration in these histories is similar to the Jewish and other ancient histories, and is not conducted according to the modern plan of historic writings; consequently not so lucid to us, who are accustomed to a greater degree of precision in affixing dates to events and transactions, as also in describing the theaters on which they happen, as histories conducted on our plan. We are liable to err in supposing that events following each other in close succession in the thread of narration, as immediately following each other in time and place, in actual occurrence." He then finds that "the golden key of interpretation is that we must place ourselves in their circumstances."[1]

In harmony with Prof. Bartlet's idea of the historian's task, *he finds this no small undertaking,* for, says Mr. Campbell:

"We must place ourselves in Judea, in Rome, or in Corinth.

[1] Early Relation and Separation of the Baptists and Disciples (Gates) p. 115. [2] Liv. Or., p. 22f.

* * * We must mingle with the Jews in their temple and synagogues. We must visit the temples and altars of the Pagan Gentiles. We must converse with Epicurean and Stoic philosophers; with Pharisees and Sadducees, with priests and people who died centuries before we were born. We must place before us manuscript copies, written without a break, a chapter or a verse. We must remember what the writers *spoke* to the people before they *wrote* to them. We must not only attend to what they said and wrote, but to what they did."[1]

It is like reading a letter from a friend, he goes on to point out. We regard the date, place, occasion, and design of the writer. And then, instead of coming to the writer's meaning from the detached sentence, we try to feel the atmosphere of the whole. We view all with reference to the main design. So he concludes that the same common sense is required to understand scripture as we use in understanding all our epistolary communications.

Herein is the immense value of Biblical criticism. It is the handmaid that enters into all departments of knowledge and comes back to scripture ladened with every possible fact that will make the writer's true meaning stand out.

Nor was Mr. Campbell unaware of *the spurious readings and interpolations* which have crept into the text of Scripture. Following the critic Michaelis, he points out the causes of these errors to be from (1) "Carelessness of the transcribers;" (2) "mistakes of transcribers;" (3) "errors or imperfections in the ancient

[1] Liv. Or., p. 42.

manuscript from which the transcriber copied;"[1] (4) "critical conjectures, or intended improvements of the original text;" (5) "willful corruptions to serve the purposes of a party, whether orthodox or heterodox."

Yet, after considering all these errors, *he is amazed that they are so few,* in view of the long time and the many hands being engaged in their transmission. He is further able to make this candid estimate:

"No fact, no cardinal truth of Christianity, is in the least affected, admitting every word found in the following table to be rejected with the unanimous concurrence of Christendom."[1]

This is in substantial agreement with the distinguished critic, Prof. Charles A. Briggs, who, like Mr. Campbell, having sifted the whole matter, can say:[2] "The Bible has maintained its authority with the best scholars of our time, who, with open minds, have been willing to recognize any error that might be pointed out by historical criticism; for these errors are all in circumstantials and not in essentials; they are in the human setting and not in the precious jewel itself; they are found in that section of the Bible that theologians commonly account for from the providential superintendence of the mind of the author as distinguished from divine revelation."[3]

Why should we allow the human imperfections of the Bible to alarm us? Do we not expect to find always our diamonds in the rough? And is not a jewel found in the mud a jewel still? All perfection comes from imperfec-

[1] Liv. Or., p. 326. [2] History of Christian Doctrine (Fisher), p. 549.
[3] c. f. Also Reconstruction in Theol. (King), p. 128.

tions. The sculptor catches mistakes, striking out here and rounding out there, until the perfect statue stands before him. This, too, is God's method. All creation witnesses to the fact. Not in a minute did he create the world, or make man. They are still in the making. Man is becoming, and not perfect yet! Look at that rose hanging there so red and fragrant! For ages God has been bringing it to its present perfection. And it still has much more of loveliness to disclose which as yet we know not of. Some far-off future generations shall see it richer still. Man, too, is still in the making. We know what he was and what he is, but it does not yet appear what he shall be. Do we forget that God's revelation is progressive? From stage to stage does he become known, and always through things humble and crude in men's eyes. What, shall we let the formal errors in the Bible awe us? What good is there that comes not so to man? The food we thrive on comes packed in husks. The pure air we breathe, the glorious sunshine we absorb, the reviving water we drink, and what not— all come enveloped in imperfection. And love and truth and beauty, the abiding realities of life, have their human setting. Are they any less true? Should they seem less real? Because the voice of God speaks to us in human events and human lives, shall we turn from the record? Because the gem comes to us in its natural imperfect human setting, shall we close our eyes to its luster? The Bible's human imperfection in reality bespeaks its divinity. God is always revealing himself through imperfect

things. The richest disclosure of His character which reveals his justice, mercy, love, and righteousness comes through the human. It is His method. Earthen vessels become His chosen instruments of self-revelation. Ever was He speaking in the imperfect prophets. Yet His voice was heard. And there was no alloy in the divine message. When he would make the fullest and highest revelation of himself to man he does not disassociate it from the human. On the contrary, he chooses, for his Son, a human embodiment. Born of a human mother, he took the "form of a servant, being made in the likeness of men." And when his Son would hand on to the world the wonderful story of divine love, he writes no word, but commits the sacred deposit to earthen vessels. How should we expect to find the revealed God unlikened to anything of the earth? Such a scheme would be unnatural, unreal, impossible of understanding, unlike divine procedure. There is no divine way, or, more properly, the divine way is the human way. There is no divine language. The human language is the divine language. And with equal truth and propriety we may say, there is no divine man. The divine men are the human men. Even when God would show the world the perfection of his character and set in the midst a model for all time, he sent not to earth a purely divine angel, but chose his own Son, who became flesh in the likeness of men. Born of a human mother, he linked himself to earth. And here among men, in fashion as a man, he came into life, grew up, lived, and completed his task under the category

of a human. Jesus was not exclusively divine. He was not only Son of God, but son of man.

We have queer ideas of what is divine and what is human, of what is sacred and what is secular, and of what is perfect and what is imperfect. The old metaphysical distinctions still rule our brains. But the atmosphere is clearing and the day of more wholesome conceptions is gradually dawning. The reformation is in splendid progress. When it shall have fully come all shall see God everywhere, from the least to the greatest, from the most materialistic to the most idealistic. Then God and the Bible will not seem so unreal. The completely personal God and the partially personal man will meet together and commune at the human shrine in the Bible.

Dr. King gives utterance to this much overlooked fact:[1] "The Bible itself warrants no view which ignores the human and progressive element in the Bible, or looks on all its parts as of equal divinity and value. Dr. George Adam Smith probably does not overstate the truth when he says that if one person is likely to suffer shipwreck through the employment of the higher criticism, the faith of ten will break down—is breaking down—for lack of the very help it would bring."

Dr. Marcus Dods quotes Dr. Small as saying:[2]

"The man who binds up the cause of Christianity with the literal accuracy of the Bible is no friend of Christianity, for with the rejection of that theory too often comes

1 Reconstruction in Theology., p. 116.
2 The Bible: Its Origin and Nature, p. 141.

the rejection of the Bible itself, and faith is shattered." Dr. Dods then says:[1] "In Renan's case this was the result. He tells us in his 'Recollections' that he had been brought up in the belief that it was essential to the orthodox doctrine of scripture to accept it as inerrant in every line. When he entered upon the study of the history of Israel, he soon discovered that such a claim was untenable, and, accordingly, parted company with the Church. So, too, Charles Bradlaugh, from an ingenious and inquiring youth was turned into a bitter opponent of the faith because a kind of faith in Scripture was demanded of him which he could not honestly give. The whole force of Ingersoll's arguments, by means of which he turned hundreds from Christianity, depends on the acceptance of the literal and total infallibility of scripture. Given a true view of scripture, his whole contention falls to the ground."

This is just what gave Mr. Campbell such power and victory in debate with infidels. They met him with the impression that he would be loaded from the old orthodox standpoint, while he came into the arena with the Bible understood and interpreted by the best methods afforded by the world of critical scholarship. He tells us that at the age of twenty-one, as he became identified with the ministry, he

"discovered that the religion of the New Testament was one thing, and that of any sect which I knew was another."

"But I go upon this principle, that the heart is not cured by a charm, nor to be purified by false notions."[2]

1 The Bible: Its Origin and Nature, p. 141. 2 C. B., p. 660f.

"I am under no necessity to pilot through the storm, the opinions, fancies, or by-laws of any sect. It is the religion of the Bible, and that alone, I am concerned to prove to be divine."[1]

"If our most pure, holy and heavenly religion can be defended, supported, inculcated and diffused by no other weapons than in locks, swords and faggots, I wish not to be in the rear or van of its advocates. No, on our banners is inscribed, *reason, argument, persuasion.*"[2]

In declining the challenge to debate J. S. Sweeny, Robert Ingersoll said: "I will not take Mr. Sweeny as a representative of the clergy, because he does not represent them. He is a 'Campbellite,' and these people propagate nothing but Jesus Christ as their guide. I have no particular objection to Jesus Christ. If you want me to debate with a representative of the clergy, procure a man that has a creed, and I will answer him."[3]

In *coming to the Bible* as Mr. Campbell did, *critically, i. e.,* intelligently, purposing to take it for what it is and what it purports to be, and not what reverent ignorance and unlearned mysticism imagine it to be, he had no fear that anything of truth would be lost or anything of the divine would fail of being disclosed. On the contrary, this acceptance of the Bible as literature, with its human elements laid bare, was seen to be God's objective method of meeting man subjectively. The Bible was but a means to an end—through the medium of language God and man coming together. And this language is human language, even as he says:

"The inspired men delivered supernatural communications in

[1] C. B., p. 552. [2] Ibid., p. 344. [3] The Centennial Camp. Fire, p. 57.

their own peculiar modes of expressing themselves. * * * In other words, their own judgment or taste in the selection of terms was not suspended by the new language. * * * (They) chose such as, in their judgment, would most clearly and forcibly reveal the mind of the spirit to their hearers. * * * From what they have spoken and written we are authorized to think that they were as free in the selection of words and phrases as I am in endeavoring to communicate my views of their inspiration."[1]

Instead of disparaging the Bible in his eyes, it rather enhanced it, as he suggests:

"One of the internal evidences of the truth of the Apostolic writings is, that each has something peculiar to himself. So has every speaker and teacher that has appeared among men. Jesus Christ himself had his peculiar characteristics."[2]

This recognition of *the personal equation* in Biblical writers was one of the mighty triumphs of the critical method over the mystical. Men are active, not passive. Their eyes are opened, not shut. They are strong personalities, not weak imbeciles.

Principal Fairbairn utters a strong word on this point:[3]

"The new historical and literary spirit has produced a more detailed and skillful handling of the thought or intellectual content of the literature. The sacred writers are not now dealt with as if their personalities had been merged into one colossal individuality, and as if the very composite material they had created were a

1 Bapt., p. 52. 2 D. on R. C., p. 83 (c. f. also Alexander Campbell and Christian Liberty), p. 106. 3 The Place of Christ in Modern Theology, p. 292f.

single work, which could be interpreted and quoted as a homogeneous whole. The new insight into the characters, histories, circumstances, succession of the writers, has necessitated a distinct and special treatment of their minds and words, which has, as notably in the case of Paul, enabled us to measure and register the change and expansion of their thought. 'Biblical Theology' means now the theology of the Bible, not of the creeds and schools. . . . . Hebrews and John, Peter and James, have been similarly treated and explained, and we can now look at the thought of the New Testament in its constituent parts, in its historical succession, and as a complete, if not organic, whole."

There has been much *progress in Biblical investigation* since Mr. Campbell's day. This is just what he foresaw, expected, and desired. When speaking about getting away from his past moorings to scholastic and Calvinistic influences, and he felt that the passing of the old and the incoming of the new "was as gradual as the approaches of spring," he said:

"Little is done, it is true, compared with what is yet to be done; but that little is a great deal compared with the opposition made, and the shortness of the time in which it has been done. He that sails against both wind and tide sails slowly, and if he advances at all it must be by great exertion of the mariners. The storm now rages more than at any former period; but the current is more favorable. The winds of doctrine are raging upon the great sea; but they are continually shifting, and, though we may be tossed and driven sometimes out of our course, the vessel

is good, the Pilot the most skillful, so we cannot fear to reach the desired haven."[1]

Mr. Campbell's optimism was sublime. He never feared the candid examination of truth. In such a task he finds noble companionship. He says:

"This fearlessness of consequences, this eager desire of examination, this courting of contradiction, is the most prominent feature in the character of all the original witnesses who attest the evangelical story."[2]

"The truth of God and the religion of the Bible never yet gained advantage, but on all occasions, sustained injury, from falsehood and lies employed in its defense."[3]

The sectarians to him were those who turned from the truth of things and shut themselves up in the darkness of their own narrow minds. He says:

"The world—I mean the Christian communities—are tired of sectarianism; light is rapidly progressing; the true nature of the Christian institution is beginning to be understood, and all the signs of the times indicate the approach, the near approach, of this happy era."[4]

The critical problems gave him no undue alarm. About certain problems in which no satisfactory conclusions had been reached, he says:

"It is not necessary that we should be able to prove the authorship of every particular piece composing the Old and New Testaments to prove their authenticity."[5]

He then quotes Bishop Watson, who shows the idea "anonymous, and therefore without authority," to be unreasonable and untrue. Mr. Campbell, then, for an example, cites the Book of

1 C. B., p. 661. 2 Evi., p. 284. 3 Ibid. 4 Evi., p. 351. 5 Ibid., p. 353f.

Job as having no author's name attached, yet this does invalidate its contents. He also alludes to "the burial of Moses, and other such additions made to some books in the Old Testament."

But, says he:

"When I hear of interpolations and contradictions, I think of the Honorable Soame Jenyus, once a skeptic. He had concluded to publish a work against the Christian religion; but, thinking that he ought to be well acquainted with its fables and absurdities before he ventured to appear before the public, he determined to make himself well acquainted with the contents of the book. But he soon found good reasons to reform his plan; and, instead of furnishing a work *against* the Christian religion, he gave to the world a short and unanswerable treatise upon the *truth* and *authenticity* of it. This treatise on the *'Internal Evidence'* is written in a masterly style, and with a boldness which nothing but the assurance of faith could inspire. He makes the following bold assertion, which many would think is going too far: 'For I will venture to affirm that if any one could prove, what is possible to be proved, because it is not true, that there are errors in geography, chronology, and philosophy, in every page of the Bible; that the prophesies therein delivered are all but fortunate guesses, or artful applications, and the miracles there recorded no better than legendary tales; if any one could show these books were never written by their pretended authors, but were posterior impositions on illiterate and credulous ages, all these wonderful discoveries would prove no more than this: that God, for reasons to us unknown, had thought proper to permit a revelation by him communicated to mankind, to be mixed with their ignorance and corrupted by their frauds from its earliest infancy, in the same manner in which he has visibly permitted it to be mixed and corrupted from that period to the present hour. *If, in these books, a religion, superior to all human imagination, actually exists, it is of no consequence to the proof of its divine origin, by what means it was there in-*

troduced, or with what human errors and imperfections it is blended. A diamond, though found in a bed of mud, is still a diamond, nor can the dirt, which surrounds it, depreciate its value or destroy its lustre."[1]

In thus coming to the Bible as it really is, criticism has made a decided gain over the old orthodox idea. Its divine authority rests not upon its being a book free from error, but rather on its being a human composition whose writers were impelled by God's spirit, the very method God has chosen to disclose himself to men.

In fact, *the Bible was never intended by God to make man wise unto all wisdom,* but only unto God's true nature and the salvation of man's soul. Failure to observe this fact has resulted most disastrously. While it has made, on the one hand, "men of one Book," on the other hand, it has made wholesale, woeful ignorance. Says Mr. Campbell:

This whole book was gotten up for the express purpose of impressing upon man a true appreciation of his moral relation."[2]

"The great God has condescended to teach but *one science,* and that is the science of religion, or the knowledge of himself and of man, in all his relations, as his creature. He has taught but *one art,* and that is the art of living well in relation to all the high ends and destinies of man. Now the Bible contains this *science* and teaches this *art* in the same perfection which its author exhibits in all his works."[3]

The trouble with men has been that when they wanted to see the stars, they have looked into their Bible instead of in the heavens, where the stars are. For their ge-

1 Evi., p. 355f. (Italics author's.) 2 Lect. on Pent., p. 202. 3 C. B., p. 259.

ology they have gone to their Bible instead of to the rocks with their fossils.

Mr. Campbell feels the force of this fact when he says:

"The Bible offers no theories of astronomy, geology, chemistry or mental philosophy. It fears nothing, however, from the developments of the sciences of matter or of mind. Ignorance of nature, of the Bible and of true science led the Pope and his ecclesiastics to denounce all the leading scientific innovations upon ancient opinions, on the ground that they were unfriendly to religion and would finally destroy the credibility of the Bible. But a better knowledge of nature and of the Bible has shown that there is no discord or contradiction in their testimonies."[1]

Dr. Fisher quotes this important declaration from the address (1891) of Lewis F. Stearns:[2] "We are coming more clearly to understand the great purpose of the Bible; namely, to bring the church and the individual, of all ages, into vital contact with the historic facts, the divine truth, and the spiritual power of Christiantiy; and so to discern what is essential and non-essential for the attainment of that purpose. We are most of us ready to admit that false standards have been set up, that an infallibility in non-essentials has been demanded, which the Bible never claims, and which, if it existed, would render it less fitted for its end. We are beginning to see that we may grant that the sacred writers were not scientific historians, not philosophers or men of science, not experts in the methods of scientific exegesis or of

1 Add., p. 477. 2 History of Christian Doctrine, p. 548.

literary criticism, and yet rest firm in our conviction that they were so directed by the supernatural influence of God's Spirit as to give us the perfect rule of faith and life."

This is the same sentiment that Mr. Campbell is struggling to express in the light afforded by the half century previous. He says:

"When we take into view the object proposed, in giving to the world the Bible, we have got into the possession of more than half the secret. And what was this? It will be said, the illumination of the world. But in reference to some end? Assuredly in reference to some end; for, without this end in view, there could be no selection of items or topics on which to address men. God has not disclosed the principles of astronomy or navigation in any part of his revelation; yet if the object of his revelation had been the mere illumination of the mind on subjects hitherto unknown, the systems and laws of astronomy or chemistry would have been in times past a proper subject of revelation. But it is not the mere illumination of the mind which constituted a primary object in any communication from God to man."[1]

"It is not, then, a treatise on man as he was, nor on man as he will be; but on man as he is and as he ought to be; not as he is physically, astronomically, geologically, politically or metaphysically; but as he is and ought to be, morally and religiously."[2]

"It instructs us in all our natural, moral, political and religious relations. Though it teaches us not astronomy, medicine, chemistry, mathematics, architecture, it gives us all the knowledge which adorns and dignifies our moral nature and fits us for happiness."[3]

The *shipwrecks of faith* that occur do not happen any

1 C. B., p. 246. 2 Ch Sys., p. 15. 3 Ibid., p. 303.

more from the fact that criticism has turned the light of truth upon the Bible than because men's previous ideas about the Bible were false. The real blame falls not upon the truth-bringers, the candles of the Lord, but rather upon those who put the false ideas into the minds of men; ideas which they come to see as false and which must of necessity be unlearned. Mr. Campbell tests the rationality of this system of giving up the Bible because of former errors. He answers the "Inquirer," saying:

"The sum of his first number is, that he was once a *true* believer in revelation, and that he is now a *true unbeliever;* and the reason he gives for being an unbeliever is that he 'could not help finding traces of ignorance in the Scriptures.' * * * At this discovery his faith exploded. But what was the *ignorance* he could not help finding? This is the question. Would you laugh if I told you it was this? He discovered that Moses was *ignorant* of the art of steamboat building!! * * * His starting point is this: 'The ancients had no correct knowledge either of astronomy or natural history, and the writers of the Scriptures, if they *be not* inspired, may be expected to exhibit such misconceptions on those subjects as we know to have characterized the age in which they lived.' * * * Let us now state the counterpart of his position in his own style: The ancients had no correct knowledge either of astronomy or of natural history; and the writers of the Bible, if they *be inspired,* must be expected to exhibit such conceptions on these subjects as we know not to have characterized the age in which they lived—and thus have rendered themselves incredible, I say. For, should a man pretend to write the history of the first settlement of Virginia, and tell us about their navigating the James River in steamboats, two centuries ago, and pretend that he lived at that

time, he would destroy the credibility of his own work. And so 'Mr. Inquirer' would have had Moses to have exhibited, 'if inspired,' conceptions of astronomy and natural history as we know did not characterize the age in which he lived. This is the honest frontispiece of 'all that ignorance he could not help finding in the Bible.'

"In the first step the 'Inquirer' made the following errors are adopted as axioms of undoubted truth:

1. That men inspired to teach religion should be inspired with the knowledge of all natural science.

2. That to render a witness credible on one subject, it is necessary that he should speak our views on every conceivable topic.

3. That a writer who wrote three thousand years ago should adopt a style of writing and exhibit views of things not known or entertained by any people on earth for a thousand years after he died, in order to make his narrative credible. * * * No wonder this gentleman ceased to be a true believer in the Bible. * * * I would not give a pin for an arithmetical defense of the size or of the contents of Noah's ark, nor for an astronomical explanation of the Mosaic account of the creation, to confute or refute the puerile cavils of any conceited skeptic; while I can, by a single impulse of my great toe, kick from under him the stool on which he sits, astride the mighty gulf, the fathomless abyss, whence he cannot rise by all the implements and tacklings in the great magazine of skeptical resources."[1]

In taking such a position, that the divinity of the Bible is not vested in its human structure, and that its authority and appeal are not incident upon its being a text-book on science, Mr. Campbell was not only able triumphantly to meet all the skeptics of his day, but he found

[1] C. B., p. 357f.

himself in the right attitude for God's self-disclosure through the medium of the Bible.

That he was far beyond his times is evident. *An idea of the background of his labors* may be gained when one takes into consideration that during his agitation for better things, such men as Prof. Leonard Woods of the Theological Seminary at Andover were teaching an "Inspiration so operated as to make the Bible a book free from all error." Thus his doctrine of inspiration is plenary. The argument is wholly from the claims of the Bible itself, and this never seems to Woods to be, what it is, a begging of the whole question.[1]

Or, let Dr. Tholuck, of the German Lutheran Church, state the popular esteem in which the Bible is held: "In this manner arose, amongst both Lutheran and Reformed divines, not earlier, strictly speaking, than the seventeenth century, those sentiments concerning Holy Scripture which regarded it as the infallible production of the Divine Spirit, not merely in its *religious,* but in its *entire* contents; and not merely in its *contents,* but also in its very *form* . . . . it was taught that the writers of the Bible were to be regarded as writing-pens wielded by the hand of God, and amanuenses of the Holy Spirit, who dictated, whom God used as the flute-player does his instrument; not only the *sense,* but also the *words,* and not these merely, but even the *letters,* and *vowel-points,* which in Hebrew are written under the consonants—according to some, the very punctuation—pro-

[1] A History of New England Theology (Frank Hugh Foster), p. 358.

ceeded from God."[1] Clovius taught: "It is impious and profane to change a single point in the word of God, and to substitute a smooth breathing for a rough one, or a rough for a smooth."[2] Mr. Campbell, in speaking of the original non-division of the Bible into chapters, verses, etc., says:

"There is no more divinity in the chapters, verses, commas, semicolons and periods of the inspired writings than there is in the paper on which they are inscribed, or in the ink by which they are depicted to our view."[3]

"As the human body to the soul, so is the word of God to his volition. His word is but the vehicle through which his creative power manifests itself. It is the mere form or embodiment of his volition—the annunciation of his purpose. God always works by means, never without them. The means, indeed, are but the envelope of his will."[4]

This human envelope is a necessary means for communication between souls. In fact, one has not really expressed himself until he avails himself of this means. "As a work of art cannot be a full, harmonious truth until it has been completed in marble or bronze, and as a conception in the artist's imagination is but a disjointed and fragmentary beauty, so for mankind language is the universal plastic material in which alone they elaborate their surging ideas into thought."[5]

But we must not lose sight of *the soul behind the expression.* The Divine Being must not be confounded with the language that seeks to express him. May we

1 The New Appreciation of the Bible (Selleck), p. 160. 2 Ibid., p. 55.
3 Bapt., p. 60. 4 Ibid., p. 90. 5 Lotze, Microscomus, Vol. I, p. 638.

not forget that he is much more than all terms used in revealing him. God and Christ are more than the Bible, in so far as the content is greater than the term; the personal greater than the impersonal.

What is the term? And what is the content of a term? Take the term "law." What is law? Did you ever see a law? What are its features? How does it look? What is it essentially? You mention that law which the city council made last week. 'Tis posted everywhere about the city that the citizens may read and obey. But where is that law? Where does it exist? Not on the posters reading, 'Thou shalt not.' Not in the word spelt L-A-W. This term is only the thought conveyance. The law itself, its essential reality, is, no more nor less, than the will of the community. They take hold of a common term, mutually understood, in order to communicate the feeling of their wills to every other person in the community. It is soul communicating with soul by the use of a word between them. We may learn the law and even obey it to the very letter, yet be ignorant of the soul that willed it.

So it is when we come to the Bible. It is not altogether a matter of words and terms and phrases, this Kingdom of God. These are there, it is true, not to be worshipped, but to be understood. That law of God exists not in the paper and ink, nor in the word. It is but the sign. The sign of an idea? Yes, but more. That law is the personal will of God. So of love, and holiness, and mercy, and righteousness, and all the rest. The reality exists

in personal souls. These words, all of them, are mere instruments; call them carts if you like, to convey the feeling of the great soul of God to the souls of his children. Do not, then, try to find the spirit in the impersonal letters. These, understand, have such a firm grasp of their conceptions that they may lead you into the great, loving Father-Heart, that you may find communion with him and share with him his thoughts, his love, and his purposes. We need not, then, reverence as sacred the letters, be they perfect or imperfect, in such a way as to allow them to hide from us the loving Father. But, rather, use them, study them, know them, till we hear his voice, feel his personality, and till our own souls answer back. Then we shall become aware that God and Christ are greater than any word of them.

This is why Amory H. Bradford can say:[1] "Our common words tell no more of what is behind them than ocean waves tell of the deeps of the sea. Beneath the word 'power' throb the ceaseless forces that palpitate through the universe. Beneath the word 'love' thrill the hallowed anticipations of youth, the deep devotion of mothers' hearts, and the fathomless affection of the Father Almighty. Our words, like our music, our architecture, and our paintings, are symbols of thoughts, visions and harmonies which flow out into our souls from unseen spheres."

The recognition of this fact enable Lotze to posit the essential reality, the thing-in-itself in the personal:[2]

1 Messages of the Masters, p. 122. 2 Microcosmus, Vol. II, p. 721.

"*Good* and good *things* do not exist as such independent of the feeling, willing, and knowing mind; they have reality only as living movements of such a mind. What is good in itself is some felt bliss; what we call good things are means to this good, but are not themselves this good until they have been transformed into enjoyment; the only thing that is really good is that living love that wills the blessedness of others."

Mr. Campbell again seeks to elucidate this relation between the word and its content, between literature and its essential reality. He says:

"Language is, therefore, the spiritual or intellectual and moral currency between man and man, between nation and nation, between ancestors and their descendants; by which, though dead, they commune with us and we with them. This is the whole circuit of language that decorates, enriches and beautifies the halls of literature, science and religion." * * *

"Religion and morals come to us *objectively,* through literature. Yet literature is no more religion or morals than lead is water because the water passes through it. Still it happens, if you have not the leaden pipe you can have no water in the cup. Now, as religion comes to us through the Bible, or through literature, if you have not some Divine literature in your heads or ears, you will never have Divine love in your hearts. Literature is not paper or parchment. It is that which is inscribed upon it. The envelope of a letter, anymore than the paper on which it is written, is not the letter. The letter is the written word. *And yet the written word is itself but an envelope. The power that smites the conscience, that melts the heart, that cheers the broken spirit, is not the paper, the ink, the written symbol, but something that underlies the whole.* It is the mind, the idea, the spirit, the conception, clothed, embodied, uttered,

perceived, received, accredited, that agonizes or consoles, that softens and subdues, that purifies and ennobles the heart, that transforms the man and adorns him with the beauty of purity, the true graces of religion and morality."[1]

What then is this true reality, this Good-in-itself, that the words, symbols, and, indeed, all things envelope? This is what we are all seeking, by the use of these means. What is "that something that underlies the whole," that "something God put there?"[2] Lotze answers:[3] "The true reality that is and ought to be, is not matter, and is still less Idea, but is the living personal Spirit of God and the world of personal spirits which He has created. They only are the place in which Good and good things exist."

So we may come to the Bible as to an earthen vessel not to be hindered by its human workmanship but to be partakers of its rich contents. Ever remembering that God is greater than any term used to express him, or even any thought of him. For life is more than things, and the soul is more than thinking. The soul's life is thinking, feeling, willing.

Mr. Campbell's coming to the Bible as a book of literature is not unlike both in spirit and utterance, the German, Herder, poet and theologian. Herder died when Mr. Campbell was a boy of fifteen years. But Coleridge over in England was thinking Herder's thoughts after him when Mr. Campbell came to America. And Camp-

1 Add., p. 182f. (Italics author's.) 2 The Collected Poems of Wilfred Campbell, p. 204. 3 Microcosmus, Vol. II, p. 728.

bell was a reader and admirer of Coleridge. Indeed in many features Mr. Campbell's labors both in the nature of his task and in the way he met it, run parallel to Coleridge's. Coleridge was working out in England what Herder, and others, were working out in Germany, and what Campbell was emphasizing in America.

Let us for a moment consider *Coleridge's efforts* as noted by Dr. John Tulloch. [1] Here is his background. On the one side was Evangelicalism, the only aggressive religion at the time of 1800, but intellectually impotent and indifferent to the rising waves of religious thought. They felt "secure within their well worn armor of traditionary prejudgment." A subjective standard of judgment was ignored. Authorized dogmas, creeds, and the Bible being settled long ago and fixed for all time were the center of appeal to settle everything. The individual judgment was ignored. Reason was set aside. The appeal was to tradition, what is written. On the other side were those who were pillowed upon the new thought waves, being "carried away altogether, and loosing their old moorings." This was the opposite extreme, an over-intellectualism. Reason was everything. It was subjectivism gone wild.

Coleridge faced the problem in England as Campbell faced it in America. He renovated current Christian ideas and urged a true study and investigation of the Bible. Both Coleridge and Campbell were mediators,

[1] Movements of Religious Thought in Britian During the 19th Century (1901), Scribner.

and restorationists. While Coleridge was pleading for the restoration of the broken harmony between reason and religion by enlarging the conceptions of both, Campbell was pleading this same lost unity by the restoration of the original conceptions of the mind of Christ. But both were emphasizing the inner light, the right and duty of the individual judgment to act. Both were contending for the freedom of the subject to pass judgment upon all the objective data. Both were calling men from the passive submission to tradition, to think, to reason, to investigate, to decide, and to act for themselves. Both were crying for rational men and a rational Bible.

And there was *Herder over in Germany* during the later half of the 18th century, like Mr. Campbell in the 19th century in America, humanizing the Bible and Christianity. But not in a manner which characterized many of their contemporaries who lost sight of the Divinity. Hagenbach, speaking of Herder, says: "The very Bible that so many had striven to set aside as an antiquated and obscure book, and as a museum of old prejudices, he would hold aloft as the light in the candlestick of the sanctuary, just as Luther had done in the days of the Reformation."[1]

He took the Bible from the hands of those who were giving it an artificial and strained interpretation, those who were so zealous for the letter (both pro and con) to the utter neglect of the spirit, and sought to place its

[1] Hagenbach's History of the Church in the 18th and 19th Centuries, Vol. II, p. 39.

divinity where it is to be found, in the spirit and not in the letter. He held that the individual himself must come to the Bible, and instead of understanding from the traditional notions and conceptions, penetrate it with his own vision. It was thus brought to the touchstone of the personal soul with whatever capacity it might possess, having the aid of that same Spirit of the living God who had spoken in these writers. Herder says: "My dear friend, the best study of divinity is the study of the Bible, and the best reading of the divine book is human. The Bible must be read in a human way, for it was written by men for men. The more humanly we read God's Word, the nearer do we approach to the purpose of its author, who created man in his own image, and deals toward us humanly in all these works and blessings where he manifests himself to us as God. . . . . As a child listens to its father's voice, and as a man to that of his betrothed, so do we hear God's voice in the Scriptures, and thereby learn the music of eternity which sounds through them. . . . . If God's Word is presented to me in the hand of criticism as a squeezed lemon, God be praised that it becomes once more a fruit to me, growing as it does upon the tree of life."[1]

Moreover in his subjective enthusiasm Herder does not lose sight of the great subjective fact. And in this, too, Mr. Campbell is at one with him. In coming to this revelation of God with the personal soul, this touchstone

[1] Hagenbach's History of the Church in the 18th and 19th Centuries, Vol. II, p. 40.

must be brought into conjunction with its true center—Jesus Christ. Says Herder: "But in order to be assisted the revelation of God as found in the Bible, and even in the entire history of the human race, must be believed, and thus ever return to the great center about which everything revolves and clusters, Jesus Christ, the corner stone and inheritance, the greatest messenger, teacher and person of the Archetype. From his very nature he is the corner-stone of salvation, in whom we would include everything that can save the world."[1]

In coming to the Bible as literature of both human and divine elements, and whose true meaning disclosed itself only to those who penetrated it with their own understanding, Mr. Campbell was saved not only from a forced mystical interpretation but a cheap and easy literalism. He was no mystic. Neither was he a literalist. *This distinction of the figurative and literal meaning of words was of fundamental importance in his view of understanding Scripture.* He asks:

"Now, as it frequently happens that words have different signification, as literal and figurative, and are consequently used in diverse acceptations, sometimes meaning this and sometimes that, the first and most necessary inquiry must always be, *How shall we, in any particular case, ascertain whether the literal or the figurative use of any given term shall be regarded as its proper signification?* To which important inquiry we give this answer: The particular writer or speaker, or the particular subject on which he writes or speaks, or the particular context

[1] Hagenbach's History of the Church in the 18th and 19th Centuries, Vol. II, p. 50.

or the particular adjuncts or words in construction with it, will generally, if not universally, ascertain and limit the meaning beyond any reasonable doubt."[1]

In other words, all these things must be shot through with the interpreter's vision, then he may come to a judgment upon the matter. Mr. Campbell furnishes us with *some excellent examples* of his reasoning upon this important consideration. He gives point to the matter when he says:

"I once knew a crazy literalist who affirmed that wind and spirit were the same—that a man's breath was his soul, because both were represented by the same word. Nor did he stop at these absurdities, but persisted in the maintenance of a literal river of life, jasper walls, pearly gates and golden streets in the heavenly Jerusalem.

"That a lake of fire and brimstone, the flames of Tophet, and the perpetual burnings of the Vale of Hinnom, should become emblems and representations of the fearful doom of wicked and ungodly men, is certainly as rational and consistent as that a garden of delights, a golden city, spacious and splendid mansions, crowns of glory, and kingly thrones, should constitute the imagery of the eternal honors and blessedness of the children of God. No man of good sense and scriptural information understands these representations to be exact literal delineations of the future condition of saints and sinners. Pleasure or pain corresponding with these figurative representations is all that persons of sound sense and accurate discrimination understand by them."[2]

Mr. Campbell arrives at these rational critical conclusions by use of the same method which Bible scholars

[1] Add., p. 405. [2] Add., p. 448.

are applying in the same way to certain portions of the Old Testament.[1] Here is a fine illustration of his reasoning upon the distinction between the literal and figurative use of words. About the idea of God's repenting, he says:

"It is a metonymic figure. A figurative expression is never to be subjected to a literal interpretation. [Now, how does Mr. Campbell know this to be a figure? What better right has he for this result than some other critic has for the conclusion that it is literal? Just this, he penetrates the idea with his own vision, reason, understanding, sense. He tells us how he determines this judgment.] Now that God could repent at all, in the ordinary acceptation of the term, is out of the question altogether, if for us no other reason, because he could not do wrong. Hence we reject entirely the literal import of the word. The expression is a figurative one. This is the very language of poetry, occurring, too, in the best style of history. * * *

"There is a vast deal of this kind of writing in the Bible—I mean figurative writing; and this expression, 'It repented, the Lord that he had made men on the earth?' may be called a figurative exaggeration. [Undoubtedly the people in Mr. Campbell's day thought him to be playing fast and loose with Moses.] In our daily parlance we frequently observe the literal and figurative use of the same word. We use words in their true import, as far as we can, and it is a law that when matters of fact are presented we should, as far as possible, use words in their common acceptation. * * * But in poetry and prophecy we have what we call rhetorical license. * * *

"The idea that God could be sorry and repent, as men repent for having done wrong, is simply preposterous. It could not be.

[1] c. f. Driver: The Lit. of the Old. Test. Kent: A Hist. of the Hebrew People. Lyman Abbot: The Evolution of Christianity. In fact all modern scholars. c. f. Especially Clark Braden in Christian Cent., Dec. 6, '08.

It is therefore a figurative expression—an appearance for a reality."[1]

He puts into the interpreter's hands the golden key of understanding the Scriptures rationally in these words:

"We have in the Holy Scriptures every form of expression. We have not only poetry and prose, precepts, promises and threats; but all the various forms and usages of human speech seem to be employed in some part of the sacred volume."[2]

Lotze utters a significant remark here:[3] "The sacred writings will always captivate men's minds by their majesty of content and their grand beauty of expression, the simplicity of which is more effective than any conscious art. But that which primarily hinders us from taking them quite literally it not the incredibility of that which they report, but the figurative form of their teaching, which must be interpreted in order to be understood."

After such a consideration from Mr. Campbell we feel the peculiar force of the words of Dr. W. T. Moore:[4] "The religious movement of the Disciples has given a *new meaning* to the Bible through a scientific interpretation of that book. Nothing distinguished Alexander Campbell's advocacy more than his earnest plea for a rational interpretation of the Bible. No one has ever opposed more vehemently than he did the dogmatic and mystic methods of treating the Word of God. His whole system of hermeneutics is based upon the dictum that

1 Lect. on Pent., p. 156f. 2 Ibid., p. 309. 3 Microcosmus, Vol. II, p. 43. 4 The Plea of the Disciples of Christ, p. 5f.

the Bible is an intelligent revelation of God, and can therefore be understood when properly treated by a legitimate method of interpretation. . . . . It must be eviden that the Disciple movement has done much for the religion of Christ by giving a rational interpretation of the Bible. While their contention for the Bible and the Bible alone as a sufficient rule of faith and practice is all right as far as it goes, their greater and more distinctive contention from the beginning has been that the Bible can be understood only by the wise and honest use of the scientific method of interpretation. This I regard as one of the most distinguished features of their plea, without which everything else would have been a failure."

CHAPTER V.
Hearing the Voice of God

The object of the Bible is primarily not a revelation of law, either ecclesiastical, political, or moral, but a revelation of God. This revelation is both imperfect and progressive. It is imperfect, because it is the revelation of the infinite to the finite, and the finite cannot perfectly comprehend the infinite; it is progressive because as man grows in spiritual and intellectual capacity, his apprehension of the infinite grows also. This proposition is as familiar to the student of theology as it is axiomatic. "If." says Professor Harris. "God reveals himself, it must be *through the medium of the finite,* and to finite beings. The revelation must be commensurate with the medium through which it is made and with the development of the minds to whom it is made. Hence, both the *revelation* itself, and man's apprehension of the God revealed, must be progressive, and at any point of time incomplete. Hence, while it is the true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconception." * * * The Bible illustrates this truth. The revelation of God grows both in clearness and in spiritual grandeur as man grows in capacity to receive and to communicate it.—**(Lyman Abott), The Evolution of Christianity.**

CHAPTER V.

HEARING THE VOICE OF GOD.

Men were coming to the Bible theologically prepossessed. Their understanding of it was predetermined by their views of inspiration and revelation, which they had inherited from the past. Some, therefore, had no difficulty in hearing the voice of God which spoke to them from the sacred volume. God was in the book, just as the fathers had declared. While others, contrarily taught, failed to hear any voice of God in the Bible calling to their souls. Thereupon they turned from its sacred pages with distrust. *The uniqueness of Mr. Campbell's attitude* was, as we have already seen, to divest himself of both the religious awe and the incredulous prejudices as he stood before the Bible, allowing it to speak for itself.

What were his findings as he stood before the Book? What did his own individual reason, understanding, common sense, find the Bible to be? We have already considered his estimate of its mechanical make-up—that it is, as regards its form and structure, language, words, etc., intensely human; that it is a book of literature to be understood according to the same critical rules applied to other literature. But is it no more than a human book

of literature? Is it not unlike all other books that it should receive his life-long endeavor? Did he find no change of atmosphere when he stepped from even the world's noblest literature into this? Yes, he did. *He found this Bible to be divine as well as human.* He found Divinity breathing everywhere from its pages. He found himself in a new, a different, a heavenly atmosphere. It was like stepping out of night into day. It was like stepping out of the fogs into sunshine. It was like getting a view of the universe from the mountain tops above the clouds after having been in the valley beneath the clouds. The change was as from the cold white silence of winter to the warmth, beauty and music of the springtime. It was a change from Alpine snows to Southland's sunny tropics. Not the intellect alone becomes captivated and held under the spell of wonderful ideas. But this Book enraptures the soul. It fires the will. It touches the whole man. His vague longings and dreams, his aspirations and ideals, his present need, comfort and joy, are all met and satisfied in this blessed volume. There is a response of life to life, of soul answering to soul. Yea, this book so human is found throbbing with Divine Life.

This is what Dr. William R. Harper was feeling when he stepped out of the Assyrian and Babylonian writings into the Hebrew Scriptures:[1] "We * * * find in the one a something which seizes hold of us, moves us powerfully, elevates us, inspires us. We look for the

[1] Bible Criticism and the Average Man (Johnston), p. 71.

same element in the other, but it is wholly lacking. Instead, there is a dullness, a flatness, an insipidity, which disappoints, and at times almost disgusts. Why this difference? There is but one possible answer. This writing, or series of writings, is human, *only human.* The other is human, to be sure, but *also divine.* The evidence is direct; it is absolutely conclusive and must be convincing."

So this becomes the ultimate purpose of the Bible and the true end of all interpretation; to bring the person face to face with the Infinite Father, under the spell of his inspiration, his love, and his purpose.

Therefore to Mr. Campbell the Bible is not only "the book of humanity," but "the book of Divinity." He says:

"The divine mind, the eternal spirit, breathes through the signs of that book—through its words, its types, its figures, its principles, its precepts, its examples—upon our moral nature. It quickens, animates, purifies, enlarges, and dignifies it by an assimilation of it to an incarnation of the Divinity itself; and capacitates man and woman for higher joys, purer delights, and a more efficient agency in imparting bliss to others, than all the documents, volumes, facts and events in all the other records of man, or developments of God visible to mortal eye."[1]

To his thought the Bible contained no more a revelation of God than of man. Side by side runs the process, God gradually and progressively disclosing himself to man, and man slowly comprehending himself and his significance in the light of the revealed God. Such a progressive insight is absolutely necessary for any true

[1] Add., p. 68.

life, for, as Lotze says, "any one who could see quite through himself would seem to us to have come to an end of himself; he alone who is gradually discovering himself is entitled to take an interest in his own existence." This "dark core of our being" then has its real value, even with all its seeming unreality. We are constantly driven to God to know ourselves. If the Bible would meet us here we must see the revealed man, as well the revealed God. Says Mr. Campbell:

"It is such a revelation of God and of man, such a record of the past, and such anticipation of the future, as meets all the intellectual wants and moral exigencies of the human race."[1]

Again, in speaking upon "the necessity of a divine revelation of the moral nature of man," he says:

"We need as much revelation in respect to the latter as to the former; and we are glad to know that these views are not peculiar to us, but that in the march of Science, and the growth of human understanding, their correctness is being more and more realized."[2]

How these recorded experiences of men speak to us of man as well as of God, he shows when he says:

"It is the book of the Divine nature; it is, indeed, the book of God—and the book of man. Other books have nations or individual men, specific sciences or arts, for their subject; this is the book of man. Human nature is here as fully revealed as the Divine. They are revealed in comparison, in contrast, in things similar, in things dissimilar. The fountains of the great deep of human thought, of human motives, of human action, are broken up; and man, inward and outward, is con-

[1] Bapt., p. 89. [2] Lect. on Pent., p. 66.

templated not in the dim taper of time, but in the strong, bright light of eternity; not merely as respects his position on the terraqueous globe, nor in human society, but as respects all his positions and attributes in a whole universe, a boundless future, a vast eternity."[1]

Again,

"No man ever saw himself, ever knew himself, who has not stood before this mirror (Bible). It is as much a revelation of man to himself as of God to man."[2]

How progressive, expansive and fresh he understood these self-disclosures to be appears when he says:

"The two cardinal elements of the whole Book of Books are Divinity and humanity. * * * They are (the contents of the Bible) subjects that will always grow in interest and importance, as we grow in knowledge, and intellectual and spiritual power; and, we presume to say, that their expansion will be eternal as mind itself. * * * Thus, as we advance in wisdom and happiness, in the order of the wondrous and sublime revelation of God, to the growing comprehension and capacity of man, our growth, after all, will only prove that the finite can never reach the infinite—the creature never rival the Creator."[3]

Or, as Dr. King puts it: [4]"Moreover, when one thinks what a real moral and spiritual revelation to a man means, he must see that there can be a *growing revelation only as the man grows,* as he comes little by little into that experience of life out of which he can interpret the revelation."

Therefore, Mr. Campbell can say of the Bible that

1 Add., p. 68. 2 Add., p. 299. 3 Lect. on Pent., p. 362. 4 Reconstruction in Theology, p. 159.

"It is not a theodicy, a theogony, a theocracy, or a theology. It is an encyclopedia of Divinity and humanity. It is a revelation of God in man, and of man in God. It is a revelation of the mysteries of the universe so far as relates to the mystery of godliness and of the past, present and future of man. It is to us, the library of God, and the library of man as he was, as he is, and as he will hereafter be."[1]

This is the same practical conclusion that Dr. Dods came to when he said: [2]"In the Bible we have the written history of this approach of God to man, the record of His revelation of His gracious and saving purpose and work. To think of it as a convenient collection or summary of doctrines, a text-book in theological knowledge, is entirely to misconceive it." Its positive side is clearly expressed by Dr. King when he says: [3]"The Bible assumption everywhere is that the living God comes into touch with living men. The Bible, indeed, may perhaps be best conceived as the record of the pre-eminent meetings of God with men. * * * The revelation is of God, and inspiration is the meeting of God with men—the Bible of the race must be the record of the pre-eminent meetings of God with men."

Whatever may have been Mr. Campbell's views of Revelation and Inspiration, it is certain that *he transcended the popular idea* that the whole Bible was a revelation of God and that the words of the Bible were inspired. If he had not come into the clear light of the modern view, it was because of the vagueness and dark-

[1] Mil. Har. 1860, p. 249. [2] The Bible: Its Origin and Nature, p. 96.
[3] Reconstruction in Theology, p. 156f.

ness of his times. The modern view was not yet clear, either in its conception or expression, even among the ablest scholars, as it was almost unknown, much less comprehended, by the average mind. This latter fact seems to have considerable weight in the expression of Mr. Campbell upon this theme. For we find him, after making his statements as regards revelation, from the point of view of the scholar, appending a remark for the people that they might not think of him as one gone astray on the matter. This is evident when he says:

"I do not believe, then, that the book commonly called the Bible is properly denominated a Divine Revelation, or a communication from the Deity to the human race. At the same time, I am convinced that in this volume there are revelations or communications from the Deity to man. * * * The history of the bondage in Egypt, of their pilgrimage through the wilderness, of their possession of the land of Canaan, of their judges and kings, is no more than true and faithful history, from the perusal of which the divine character and human character is developed to the mind of the reader.

"This is as true of the Apostolic writings as of the ancient Jewish prophets. In the five historical books of the New Covenant or Testament, many thousand items are written which are no divine revelation; such as the reasonings, objections and discourses of the Jewish priests, scribes, Pharisees, and Sadducees. Many historical facts, such as the decapitation of John, the calling of Peter, the enrollment of Augustus Cæsar, the death of Herod, the martyrdom and burial of Stephen, the peregrinations of the Savior and the Apostles, etc., etc. These and a thousand other items cannot be called, in our sense of the terms, a divine revelation. Many things in the prophetic books of the Jewish Scriptures, and many things in the epistles of the

Christian Scriptures, are of the same kind. It is not the patriarchal, nor the Jewish, nor the Christian Revelation in piecemeal, that I am about to defend against the querulous, captious skeptic—it is the consummation of all the ancient revelations in the mission of the Son of God. In reference to this I view the whole volume; for this is the Alpha and the Omega of the whole. The Christian religion is the corn in the ear. It germinated in the patriarchal, it shot forth in the Jewish, and ripened at the Christian era. It is not the bud, nor the stalk, nor the leaves, nor the blossoms, but the ripe ear which we are to eat. And it is this about which we are concerned."[1]

But, after this evolutionary consideration, he says this, which plainly reveals his pedagogical method in adapting truth to the capacity of the hearer:

"To obviate the unfounded fears of some weak minds, arising from my remark on Revelation, I will state distinctly, though it is fairly implied in my remarks, that, as historians, the sacred writers are infallible. * * * It matters not whether these historians wrote in part or in whole from tradition, from their own observations, or from immediate suggestions, their historical accounts are to us infallible, because sanctioned, approved, and quoted by those under the fullest influence of the Holy Spirit."[2]

It seems certain that *Mr. Campbell was coming into the full light of modern Bible knowledge* as rapidly as the age-circumstances allowed him.

This fact is again witnessed in his Owen debate, where he says:

"For now it is usual to call the whole Bible a revelation from God. I must explain myself here. There are a thousand

[1] C. B., p. 344f. [2] Ibid.

historic facts narrated in the Bible which it would be absurd to regard as immediate and direct *revelation* from the Almighty. * * * *Revelation,* from the import of the term, must be supernatural. But the historic parts of both Testaments present a great variety of topographical and historic facts and incidents; colloquies between friends and enemies, of apostle, prophets, and patriarchs, and of distinguished persons, good and evil; wars, intrigues, amours, and crimes of every dye. Now it would be neither philosophical nor rational to dignify and designate these colloquies, narratives, geographical and biographical notices, etc., by the term *revelation.* The term revelation, in its strict acceptation among intelligent Christians, means nothing more or less than a Divine communication concerning spiritual and eternal things, a knowledge of which man could never have obtained by the exercise of his reason upon material and sensible objects; for, as Paul says, 'Things which the eye has not seen, nor the ear heard, neither has it entered into the heart of man to conceive, has God revealed to us apostles, and we declare them to you.' * * * It (Bible) *teaches* us man, it develops human nature, it *reveals* to us the character and purpose of the Maker of the Universe. * * * The ridicule which some ignorant skeptics have uttered against the contents of this book, under the general title of a revelation from God, as if it were all properly so called, is, if it have any point, only directed against their own obtusity of intellect, and negligence in making themselves acquainted with the most important of all books in the world."[1]

Progressive revelation is from the known to the unknown; God meeting man in his very crudeness and lifting him little by little to fuller knowledge. Therefore Mr. Campbell can say:

"Things entirely unknown can only be communicated to the

[1] Evi., p. 146f.

mind by things already known. This axiom is at the basis of all revelations, and explains many otherwise inexplicable incidents in the divine communications to man. The natural symbols and the artificial names of things became, from a necessity of nature, the only means through which God could make himself known to man. This, too, has been the invariable rule and measure of all the discoveries which God has made of himself, his purpose and will. Hence, the spangled heavens, all the elements of nature, the earth and the sea, with all their inhabitants; the relations, customs and usages existing among men, have all been so many types or letters in the great alphabet which constitutes the vocabulary of divine revelation to men. He has even personated himself by his own creatures, and spoken to man through human institutions. Hence he has been called a Sun, Light, Father, Husband, Man of War, General of Hosts, a Lord of Battles, King, Prince, Master, etc. He has been represented as sitting, standing, walking, hasting, awaking. He has been compared to a unicorn, lion, rock, mountain, etc. He has made himself known in his character, perfections, purposes and will by things already known to man. This is the grand secret which, when disclosed, removes many difficulties and objections, and sets in a clear light the genius of the Jewish age of the religious world.

"Now when God became *the King of one nation* it was only doing what, on a more extensive scale, and with more various and powerful effects, he had done in calling himself a *Father.* Both were designed to make himself known through human relations and institutions. One type, symbol, or name, is altogether incompetent to develop the wonderful and incomprehensible God. But his wisdom and goodness are most apparent in making himself known in those relations and to those extents which are best adopted to human wants and imperfections. And the perfection in these discoveries consists in their being exactly suited to the different ages of the world

and stages of human improvement. At the time when he chose *one nation* and made himself known to all the earth as its King and God, no other name, type or symbol was so well adapted to the benevolent purpose as those selected. For when Israel was brought out of Egypt all the nations had their gods; and these gods were esteemed and admired according to the strength, skill, prowess and prosperity of the nation over which they were supposed to preside. Hence that god was the most adorable in human eyes whose people were most conspicuous.

"Wars and battles were the offspring of the spirit of those ages cotemporaneous with the first five hundred years of the Jewish history, and with the ages immediately preceding. Hence the idea was that the nation most powerful in war had the greatest and most adorable god. Now as the *Most High* (a name borrowed from the very age) always took the world as it was in every period in which he chose to develop himself anew, or his purposes, he chose to appear as the *Lord of Hosts,* or God of Armies. And to make his name known through all the earth, he took one nation under his auspices, and appeared as their Sovereign and the Commander-in-Chief of all armies."[1]

The above sentiments are very illuminating and significant, if not bold and advanced, when we take into consideration the general state of development of Biblical criticism at the time of utterance. We must remember they were uttered in popular assembly in the city of Cincinnati in 1829! If they lack the modernness and clearness in expression of W. Robertson Smith's Edinburgh and Glasgow lectures on "The Old Testament in the Jewish Church," let us remember these were delivered

[1] Evi., p. 360.

fifty-two years after Mr. Campbell expressed these ideas. According to his own principle, many changes in the conceptions of truth occur in the course of a half century. Or if one does not find in Mr. Campbell's utterance the clearness, force and reality that he finds in Lyman Abbott's address on this same theme in "The Evolution of Christianity," let him keep in mind the fact that these were not published till after Mr. Campbell had been dead twenty-six years.

But he continues in his remarks on progressive revelation, showing how such an evolutionary method is really God's way of accomplishment, both in the natural and spiritual realms. In this he is not unlike the great Drummond, who developed this idea and forced it so markedly upon the attention of men. Mr. Campbell continues:

"But we must not think that only one purpose was gained, or one object was exclusively in view in any of those great movements of the Governor of the World. This is contrary to the general analogy of the material and spiritual systems. By the annual and diurnal revolutions of the earth, although by the former the seasons of the year, and by the latter, day and night seem to be chief objects, there are a thousand ends gained in conjunction with the one principal one. So in this grand economy, many, very many, illustrious ends were gained beside the capital one just mentioned. For, as in the vegetable kingdom, we have a succession of stages in the growth of plants; as in the animal kingdom, we have a succession of stages in the growth of animals; so in the Kingdom of God, there is a similar progression of light, knowledge, life and bliss. * * * Why did not the Universal Benevolence introduce the best possible order of things first? Such cavaliers

remind me of the child who asks, whether from curiosity or petulance: Why does not the ripe ear of corn come up from the seed deposited in the earth? Why does not the full ripe ear first present itself to our eye? Would not a kind and benevolent being have done this rather than have kept man waiting for many months for the tedious progress of germinating, growing, shooting, blossoming etc.? Could not an almighty and benevolent being have produced the ripe ear without waiting for a sprout, stalk, leaves, blossoms, and all the other preparations of nature to form an ear of corn? We are, even in the common concerns of life, but poor judges of propriety; and it is extreme arrogance for us to arraign Omniscience at the tribunal of our reason where we cannot tell the reason why the blossoms precede the fruit. Do we not see that it is the order of the universe, *natural* as well as moral, that there should be a gradual development?"[1]

If one fails in finding the real Darwinian ideas expressed here let him remember that Darwin did not speak his word till thirty years after this was said. There is always more light to break in upon the word of God! Again Mr. Campbell says:

"Moreover, the recent calling of the Gentiles astonished all the apostles, as an event they had not been looking for. It was the last evolution and development of the manifold wisdom and goodness of God to their minds; it was the discovery of the last secret in the admirably gracious plan of God, with respect to the whole human race."[2]

He gives the subject of revelation a further emphasis as he shows how progressive and evolutionary it is:

"Revelation opens a new world, a new order of relations,

[1] Evi., p. 361f. [2] C. B., p. 26.

and gives birth to new ideas, which, as the great apostle to the nations says, 'The eye of man never saw, the ear of man never heard, nor the heart of man never conceived.' * * * But the development of the divine character, and of all our relations to God and each other has been progressive, and not consummated at once. Like the path of the just that shines more and more into the perfect day, has been the development of the character of God and the extent of human relations and obligations. * * * If any object to this gradual and progressive exhibition of spiritual light, and impertinently ask why these things should so be, let him ask the heavens and the earth why at one time the stars only are visible, at another the moon, and at another the sun. Let him ask the earth why there is first the tender germ; next the vigorous shoot; next the opening blossom, and, by and by, the mature fruit. * * *

"The patriarchal age is distinguished by those institutions adapted to mankind in the infancy of the world. The religious institutions of this period found on record are in exact conformity to the condition of society in its incipient stages, and confirm the pretensions of the volume which details them, to the antiquity and authenticity which it claims."[1]

Therefore, since God gradually and progressively reveals himself to man as the growing consciousness of man becomes capacitated to grasp him, Mr. Campbell is enabled, with the other prophets of his day, to get *a large and gratifying outlook.* The new era will be inaugurated by the dawn of more light upon the sacred oracles. He says:

"All wise and good men expect a millennium, or a period of great happiness, upon the earth. They all argue that greater

[1] C. B., p. 495.

light than that hitherto possessed will be universally enjoyed. They do not merely expect a universal subjugation of all nations, kindreds and tongues, to the Lord Jesus; they do not merely expect a state of harmony, peace and union among all citizens of heaven; but they look for a vast accumulation of light and knowledge, religious, moral, political. They do not, however, expect a new Bible or any new revelation of the Spirit, but only a more clear and comprehensive knowledge of the sacred writings which we now enjoy. This belief and expectation of all wise and good men is unequivocally declarative of the conviction that the Scriptures are not now generally understood, and that there are new discoveries of the true and genuine meaning of these sacred records yet to be made."[1]

This growing consciousness of man gradually laying hold of the partially revealed God puts *the idea of absolutely perfect revelation,* not only into the far-off future, but among the impossibles. He says:

"So long, then, as I believe the Bible to be from God, so long I must believe it to be a perfect revelation—not perfect in the absolute sense of the word, for this would not suit us any more than Paul's communicating revelations which he had in the third heavens; but it is perfect as adapted to man in his present circumstances. Many things are only hinted at, not fully revealed; and while here we must see as through a glass darkly, but in another state we shall have a revelation of his glory which will be perfectly adapted to us in those circumstances; but even then that revelation will not be absolutely perfect, for a revelation absolutely perfect would make God as well known to his creatures as he is to himself, which I would humbly say appears to me impossible."[2]

In his debate on the Roman Catholic religion, he takes

[1] C. B., 426. [2] C. B., p. 197.

up the question of *infallibility*. We have space here to take this up only briefly, and will confine the discussion to where he seems to come to the gist of the whole matter. He says:

"The question between Protestants and Roman Catholics on the subject of infallibility as respects the faith, is usually propounded in the following form: *'Is there an infallible rule of faith?'* Both parties answer in the affirmative. Then *'where shall it be found?'* Each party then sets about defining and wrestling about this said infallible rule. The Protestant says the Bible alone is the infallible rule; and the Romanist says the church, or the Bible explained by the church, is his infallible rule. Thus the Protestant rests upon the Bible and the Romanist upon the church—neither of which make men infallible. * * * There is, in strict propriety, no infallible rule of faith. Nor is it possible there can be; for men and angels have erred under all rules. I wish to be understood. The terms *fallible* and *infallible* do not at all apply to *things;* they only apply to persons. We may have a perfect and complete, or a sufficient rule; but we cannot have an infallible one. The fallibility or the infallibility is in the application of the rule—not in the rule itself. The mechanician may have a perfect rule, and yet err in measuring any superficies. It is not possible in mechanics, nor in morals, nor in religion, to have a rule which will prevent error so long as those who use it are free and fallible agents. * * * I own, it may be said, that in common *parlance* we figuratively talk of an infallible rule. I admit that we do, and that is the reason, when we come to debate the matter, the parties are confounded; for the Bible alone, or the Bible on the table; and the church alone, or the church and the Bible together, have made no one free from error. Therefore, there is no *infallible* rule in truth; but we

have a perfect rule, and if we apply it perfectly, it will make us perfect."[1]

Thus the Protestant and the Catholic are at one as they face the dilemma. Both the Protestant rule and the Catholic rule must be interpreted. They must be brought for interpretation to *the touchstone of the human soul.* The human reason must pass upon the meaning and arrive at a judgment upon the truth. If one does this unaided, he becomes a rationalist; if superstitiously and emotionally, he becomes a mystic. But let us remind ourselves that this is the age of personality, and that infallibility belongs to personality, not to things. Then says the Catholic: I will rest in the infallibility of the Pope. But why do this? Why not among the great personalities select the greatest, the perfect Son of God? About him cluster and revolve all of truth, life and reality. Let us come, then, with Herder and with Campbell, and bring the soul into union with this greatest of the sons of men who is also Son of God—then we may divinely penetrate both the message in the Bible and the message in the church with our own clarified visions. This will be getting Christ's viewpoint of God's moral world-order; Christ, who is Light of the World. Then we shall be, not Catholics, nor Protestants, nor Rationalists, nor Mystics, but Christians; those who have found satisfaction to their soul's deep craving for something infallible in the personal, in the union of their own individual souls with Jesus Christ. Says Dr. W. T. Moore

[1] D. on R. C., p. 167f.

much to the point: [1]"This desire for infallibility is partially satisfied in the Word of God. The Divine Word is a sure testimony. It is an unerring guide in all that pertains to our religious life. But this infallibility must have personality. It is not enough to believe something that is certain. Abstractions do not bring rest. Theories are lifeless things. Philosophy is cold and heartless. Even governments or laws do not meet our case. The Bible itself, as an end, would not be sufficient. So far as infallibility goes, it is all assuring. It is everything we claim for it in that respect. Still, if it failed to bring us into contact with a *personal Savior,* all its infallibility would be insufficient to meet our case. Our faith must be personal, not doctrinal, if we would find perfect security and peace. Hence the Bible introduces us to an infallible Person, and asks us to trust in him." And Hermann also shows how we can each, through his own moral experience, enter into this sphere of reality, this certain infallibility: [2]"If we have experienced His power over us, we need no longer look for the testimony of others to enable us to hold fast to His life as a real thing. We start, indeed, from the records, but we do not grasp the fact they bring us until the enrichment of our own inner life makes us aware that we have touched the Living One. This is true of every personality; the inner content of any such personality is laid open only to those who become personally alive to it, and feel them-

1 The Plea of the Disciples of Christ, p. 115. 2 Communion with God, p. 74.

selves aroused by contact with it and see their horizon widened." Hence we have not only a communicated Jesus handed over to us by others on printed page, but arising within our lives a "revelation of the living to the living."

If we come to the Record in this way there is no danger that we shall fail in hearing the voice of God speaking to our souls, be the Bible's structure ever so human or faulty. Out of the lives and experiences of those prophets of the olden time in whom God spoke in such fragmentary ways and in such various manners his voice comes floating over all the crudeness of those early ages, and, above all the dimness of time. Yea, more, in these later days we hear God's voice calling in his Son. Jesus Christ—the greatest, in the realm of personality; the divinest, among the sons of men; in the sphere of morality, the sinless One; the highest conception of what God is; the noblest conception of manhood; the grandest and most compelling ideal; the great all in all, fulfilling every dream, desire, aspiration and longing of the soul of man —there he stands, the Rock of Ages, the great Gibraltar, unmoved before every assault of destructive criticism.[1] Thus from the Record upon the parchment of paper and ink stands forth this matchless Character, the embodiment of God himself, the very image of his substance, the effulgence of his glory; while we behold his glory, glory as of the only begotten from the Father, full of grace and truth. And not once, but twice, yea, more, many times,

[1] c. f. Theol. and the Social Consciousness (King), p. 188f.

daily is the living voice of the Father heard, as we, each in his own moral warfare and experience, rise up into the life of the Christ. Hence in our fight for character it becomes not so much the question of a book as the problem of a life.

So in Mr. Campbell's time *the naive consciousness of men was listening for the sound of God's voice* in a mechanically inspired, unhuman, inerrant Bible. One in which every word from cover to cover was the inspired infallible word of God. If it had been dropped down through the clouds from heaven to earth it would have been no more divine or absolutely perfect. For, in the view of literalism, its writers were passive instruments in God's hands, even to the destruction of their own personalities. Like dead men, their eyes were closed to the light all about them. They were insensible and irresponsive to God in the world. They were mere senseless machines being propelled by a God above the world. This record which God had mechanically transmitted through their inactive powers was a stereotyped thing, a letter to be literally understood and slavishly followed. And men, in coming to it to hear God's voice, must free themselves of knowledge, culture and personality as much as possible, else the din of the world's voices would drown out the voice divine. The God became disclosed not in proportion to men's understanding, but proportionate to their ignorance. The Bible thus became a fixed, soulless letter.

Mr. Campbell, on the contrary, *came to the Bible as a*

book of literature. Its uniqueness and glory lay not in the idea that it was unlike anything of earth. To him it was a human book in composition, structure and style; like other books. It was to be understood like other books with the application of the same critical rules. The whole Bible was not the word of God, but the word of God was contained in the Bible. It contained a revelation of God, but was not all revelation of God. It was not verbally inspired, but verbally human. Yet both the men who wrote it and the individual who seeks to interpret it are active, and have the help and inspiration of the Spirit of God. In other words, the men are inspired, not the letters or the mechanical make-up of the book. This book is not a fixed parchment, but a living, growing word of God. It is a divine, progressive revelation of God to man, and of man to himself. To growing, developing man it becomes a constantly fresh revelation as he rises in capacity to lay hold on God. Man may, therefore, be on the lookout and ever expectant for new light to flash from the sacred pages. Hence it is never the dead letter, but always, to Mr. Campbell, "the living oracles."

We are now able to appreciate Mr. Campbell's insistence on *coming to the Bible in the right attitude* that we may hear God speak. As Principal Fairbairn puts it: "Unless God be heard in the soul he will not be found in the word. In revelation the living God speaks, not simply has spoken, to living man."[1] This spirit of response

1 Reconstructions in Theology (King), p. 161.

and capacity for vision Mr. Campbell puts in the following form:

"*We must come within the understanding distance.* * * * All beyond that distance cannot understand God; all within it can easily understand him in all matters of piety and morality. God himself is the center of that circle, and humility is its circumference. The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual vision as in adjusting the light of day to our eyes. The light reaches us without an effort of our own; but we must open our eyes; and if our eyes be sound, we enjoy the natural light of heaven. There is a sound eye in reference to spiritual, as well as in reference to natural light. Now, while the philological principles and rules of interpretation enable many men to be skillful in Biblical criticism, and in the interpretation of words and sentences, who neither perceive nor admire the *things* represented by these words, the sound eye contemplates the things themselves, and is ravished with the spiritual and divine scenes which the Bible unfolds.

"The moral *soundness* of vision consists in having the eyes of the understanding fixed solely on God himself, his approbation and complacent affection for us. It is sometimes called the *single eye,* because it looks for one thing supremely. Every one, then, who opens the Book of God with *one aim,* with one ardent desire, intent only to know the will of God—to such a person the knowledge of God is easy; for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things spiritual and divine.

"Humility of mind, or what is in effect the same, contempt for all earth-born pre-eminence, prepares the mind for the reception of this light, or, what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments of the flesh, the world, and Satan, a person is so deaf

that he cannot hear the still small voice of God's philanthropy. But receding from pride, covetousness and false ambition—from the love of the world—and coming within that circle, the circumference of which is unfeigned humility, and the center of which is God himself, the voice of God is distinctly heard and clearly understood. All within this circle are taught by God. * * *

"He then, that would interpret the oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet and listen to the words which fall from his lips. To such a one there is an assurance of understanding, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt."[1]

So Harnack says: [2]"Humility is not a virtue by itself, but it is pure receptivity, the expression of inner need, the prayer of God's grace and forgiveness; in a word, the opening up of the heart to God."

From *the partisan spirit* in coming to the Bible Mr. Campbell would turn away. This was seen to be one of the regretted evils of his day. He says:

"There is a vast deal more of Bible reading, in these latter days, for the purpose of enabling men to stand erect upon a particular point of faith, peculiar to themselves or their creed, than with a view of obtaining a clear and unbiased understanding and truthful appreciation of the intent and meaning of Holy Writ."[3]

Again, he puts one in way of *the true method of hearing the voice of God.* He says:

"Among the myriads who religiously read the Bible, why

[1] Bapt., p. 61f. [2] What is Christianity? p. 79. [3] Lect. on Pent., p. 308.

is it that so little of the spirit of it seems to be caught, possessed and exhibited? * * * Many read the Bible to have a general idea of what it contains, as a necessary part of a polite education; many read it to attain the means of proving the dogmas which they already profess; many read it with the design of being extremely wise in its contents; many read it that they may be able to explain it to others; and alas! but few appear to read it supremely and exclusively that they may practice it, not only in their outward deportment but in the spirit and temper of their minds. This is the only reading of it which is really profitable to men, which rewards us for our pains, which consoles us now, and which will be remembered for ages to come with inexpressible delight. In this way and in this way only, the spirit of it is caught, retained and exhibited. Some such readers seem to be enrapt or inspired with its contents. Every sentiment and feeling which it imparts seems to be the sentiment and feeling of their hearts; and the Bible is to their religion what the spirit is to their body—the life and activity thereof. The Bible to such a person is the medium of conversation with the Lord of Life. He speaks to heaven in the language of heaven, when he prays, in the belief of its truth, and the Great God speaks to him in the same language; and thus the true and intelligent Christian walks with God and converses with him every day."[1]

In harmony with these same contentions is the idea expressed by Dr. Dods: [2]"Roughly, therefore, the Bible is called the revelation of God because it brings before us in a written record what God has done to make Himself known, and what God-inspired men have seen in that revelation and have thought of God. Obviously, this involves that in order to appreciate and use the Bible

[1] C. B., p. 225. [2] The Bible: Its Origin and Nature, p. 102.

the reader of it must himself have the same spirit which enabled its writers to understand the revelation of God and to record it. The Bible is a record, but it is not a dead record of dead persons and events, but a record inspired by a living Spirit who uses it to speak to men now. It is more than a phonograph which has mechanically stored up for ages the words and tones of the original speaker. It is the medium through which the living God now makes Himself heard and known. But to find in it the Spirit of God the reader must himself have the Spirit."

We are now ready to learn from Mr. Campbell how he would have the comer to the Bible know of a certainty that its voice is the divine voice. What are its marks? Has it the proper credentials? Does it speak with an evidence that arrests, appeals to and satisfies the intellectual, moral and spiritual nature of man?

CHAPTER VI.

Certainty of the Divine Voice.

Let us rather measure it (Bible) by the divine unity of ethical purpose which runs through it from the first to last, which never fails through age after age, and which proves itself to be the work of God, the Father of our Lord and Savior Jesus Christ. * * * It is the Word, and its power to give life to the soul, that is the miracle. * * * The divine essence of the Bible consists in this—the marvelous story, how it tells us that that moral warfare of ours is shared by God himself, that the divine nature descended into that warfare, that it bears the agony of strife—nay, the shame and the curse of it!—all for man's salvation. * * *

Not that it fits the older theories of inspiration, but that, independently of all human theories of inspiration, it carries home to the hearts and consciences and the souls of sinful men, that otherwise would remain in sin but for this strange and almost incredible story of God's love, God's sacrifice and agony for them. It therefore carries that story home to their hearts and souls, needing no proof for itself, appealing only in its own strength. That is why the Bible shall always be the indispensable force to man's salvation, the one so unique and conspicuous, the divine power for man's salvation in the ministry of the Holy Spirit. Study your Bibles for this alone, and believe in it because it gives to you this naked truth of God's love.—George Adam Smith (Bible Criticism and the Average Man.—Johnson, p. 48f).

CHAPTER VI.

CERTAINTY OF THE DIVINE VOICE.

Mr. Campbell was not obliged to waste energy in *proving* to the satisfaction of his own soul *the existence of God.* As for Kant, the starry heavens above and the moral law within spoke for him. Mr. Campbell says:

"To call upon a rational being to prove the being and perfections of God is like asking a man to prove that he exists himself. * * * The proofs of his existence become as numerous as the drops of dew from the womb of the morning—as innumerable as the blades of grass produced by the renovating influences of spring; everything within us and everything without, from the nails upon the ends of our fingers to the sun, moon and stars, confirm the idea of his existence and adorable excellencies."[1]

Coming to the Bible dispossessed of opinions pro and con he *allows it to speak its own worth.* After a consideration of its sublime ethical nature, he says:

"Books, written with such a design, with a design to purify, elevate and glorify the debased and degraded children of men * * * most assuredly come with a divine character to man. Their claims on the attention and examination of those to whom they are presented most certainly are paramount to all others."[2]

"From the object and character of the book of revelation, its divine authority can be most triumphantly argued."[3]

[1] Evi., p. 402. [2] Liv. Or., p. 25. [3] Bapt., p. 30.

In this most congenial atmosphere of the Bible *the true objects of its inherent worth stand out prominently.* Aside from the ethical considerations which are so interwoven in its very texture and pervade the whole atmosphere of the book, he mentions "a peculiar originality of character;" "a simple, artless and sublime" style; "a most striking unity of design," etc. Thus he is won to the Bible as friend is won to friend, and as lover to lover. The Bible out of its own deep riches makes its lasting and effective appeal. This is the fact that Dr. Selleck so beautifully illustrates: [1]"The diamond does not command our aesthetic love by saying anything, but by simply being a diamond and lying still before us in all its purity and perfection." So with the lily, the great literary production, the noble deed, and the lovable character, he points out. "Its own intrinsic excellence has power to win us to itself, to awaken within us and draw out from us the best thought and feeling of which we are capable. Such is always the power of real excellence in any form—real worth, real beauty, real goodness, real love; it makes its own impression upon the human soul; and in contrast with it how poor and hollow are all counterfeits, all falsehoods, all shams, all affectations, by whatever artifices they may be foisted upon us!"

Mr. Campbell thinks it both *possible and probable that God has spoken to man.* In various ways he argues this out. Moreover, he appeals to the claim of rationality, that if there were no God or voice of God to man

[1] The New Appreciation of the Bible, p. 209.

this world would not be as it is, either a rational world in thinking, or a rational world in living. So the negative picture presents itself to his mind as he says:

"Among earth's inhabitants there is one class of beings for whose creation and comfort all others do exist. *Man* is the name of that class of beings. He is the end of this terrestial creation. If he be lost—forever lost—all is lost. Crops of vegetables annually spring out of the earth, and return to it again. Races of animals feed upon them and die. They, like their food, but enrich the earth. Day and night succeed each other. Years revolve. The earth turns upon its axis, wheels around its orbit, feeds and buries all its tenantry. Man himself and his food alike perish forever. * * * If man lives not again—if the Bible be not true—nature labors in vain; and if there be no Creator, he works without a plan, and toils for no purpose. Nature is an abortion, and the whole machinery of the universe a splendid failure."[1]

"Is he doomed to spring up like the grass, bloom like a flower, drop his seed into the earth, and die forever? Is there no object of future hope? No God, no heaven, no exalted society to be known or enjoyed? Are all the great and illustrious men and women who have lived before we were born wasted and gone forever? After a few short days are fled, when the enjoyments and toils of life are over; when our relish for social enjoyment, and toils of life are over; when our the fountain of life are most acute; must we hang our heads and close our eyes in the desolating and appalling prospect of never opening them again, of never tasting the sweets for which a state of discipline and trial has so well fitted us? These are the awful and sublime merits of the question at issue. It is not what we shall eat, nor what we shall drink, unless we shall be proved to be mere animals; but it is, shall

[1] Bapt., p. 33f.

we live or die forever? It is as beautifully expressed by a Christian poet:

> "Shall spring ever visit the mouldering urn?
> Shall day ever dawn on the night of the grave?"[1]

After a thorough consideration, he comes to this firm conclusion:

"That the Bible contains a revelation from God is susceptible of every variety and degree of evidence which guides men in the affairs of this life. We have no species of moral evidence that affords to mankind a higher degree of assurance than that on which the Prophets and Apostles demand our unwavering confidence. If we admit that there is truth in history, sincerity in martyrdom, value in learning, advantage in talent, excellency in truth, reason in the universe, or a Creator in the heavens; then must we admit the Bible is inspired by infinite wisdom, and presented to man by his Almighty Father and Benefactor."[2]

Under the power of God's Love-Volume, he is made to cry out:

"The word of God. It will stand forever. Till the heavens pass away, not one word shall fail. Mountains, by the wasting hand of time, may crumble down to dust; oceans may recede from their ancient limits; the heavens and the earth may pass away, but God's word shall never, never pass away. It is God's mighty moral lever, by which he raises man from earth to heaven. It is his almighty, awful, sublime and gracious will, imbodied in such a medium as can enter the secret chambers of the human heart and conscience, and there stand up for God, and confound the sinner in his presence. The love of God is all enveloped in it, and that is the great secret of its charm—

[1] Evi., p. 20. [2] Bapt., p. 36.

the mystery of its power to save. It is love, and love alone, that can reconcile the heart of man to God."[1]

Among the world's best literature this book is supreme in evoking the noblest from man. He says:

"For who knows not that the chief of our gratifications consist in the exercise of our minds upon the most lovely and interesting objects? And what can equal for grandeur, for beauty, for variety, for interest, for permanency, the glorious, the wonderful and lovely objects presented to our minds in the Holy Scripture, to allure our souls to the love of piety and benevolence—of all manner of virtue and goodness?"[2]

Also in inspiring the highest motives it is a book unsurpassed. He says:

"We have, in the document before us, young gentlemen, a development of the power of motives, of more value in the education of the hearts and consciences of men—revealing more and better knowledge of both God and man—than all the studied, logical and rhetorical lectures upon the beauty of virtue, and everything else in the way of spruce and tinseled oratory, even addressed to man."[3]

He is able, after a discussion of forty-eight pages, to come to this conclusion on the Gospel about which the whole Bible clusters and revolves:

"Our faith in the gospel, we now conclude from these mere specimens of evidence, rests upon the clearest and most solid basis. It rests upon miracles well attested by others, and on miracles seen by ourselves. It rests upon the purity of its doctrine, the majesty and the excellency of its precepts, the riches and fullness, and the glory of its promises. It rests upon the perfect originality, the unity, the grandeur, and the divine

1 Bapt., p. 310. 2 Evi., p. 245. 3 Lect. on Pent., p. 114.

sublimity of its adorable Author. It was promulgated by the purest, the noblest and the most disinterested heralds that ever announced a new doctrine to men. It was sustained by their godly sincerity, their toils, their privations, their endurance of evil, and their glorious martyrdom for its sake. It enrolls among its believers and defenders the greatest, the wisest, the best and the most gifted of mankind. All that we love, admire and venerate in human character, appears in the boldest relief in the piety, humanity and universal excellence of its friends and admirers. It confers upon all its fully initiated disciples the whole circle of graces that adorn human nature and fills their lives with the largest and richest clusters of the delicious fruits of benevolence and mercy. It is just such a message from the throne of heaven, had we been duly enlightened, we might have expected; such a glorious display of divinity and humanity as fully and eternally glorifies God, and bestows infinite honor and happiness on man."[1]

Although Mr. Campbell was living at a time just prior to the widespread recognition of the worth of the ethical in the appeal of truth, yet his discussions give a large place to the ethical trend in the Bible as witnessing to its divinity.

No one more than he felt the *impossibility of proving the divineness of the Bible to all.* He says:

"Some persons object to the Bible—because, as they say, its divine inspiration is yet a subject of debate. Such thinkers and reasoners are grossly defective in reason and education. Did ever any one hear of anything that has been proved to all the world? * * * But shall we say that no proposition is proved because it is not proved to the whole world? The gospel will never be out of debate while there is one infidel or

1 Bapt., p. 48.

skeptic in the world. This is, however, no more a disparagement of its truth, or its claims upon all mankind, than it is an argument against any proposition, fact or testimony, that all the world has not yet acquiesced in its truth.

"We cannot believe by proxy, as nations, as empires, or as worlds. We must each one believe for himself. Hence the evidence must be considered, understood and appreciated by every individual for himself."[1]

So he says he will argue not the Bible's truth with such opponents. He turns rather to the ethical fruits which its truths have borne in an uncongenial and world-opposing atmosphere. Here he finds it standing "like the pillars of Hercules, the Rock of Gibraltar, or the everlasting mountains," bidding "defiance to all the billows of the ocean, and to all the tempests of Satan, to shake it from its immovable basis." "We are willing to test the tree by its fruits."[2]

He felt the inability of all compelling proof which was merely external when he said:

"No man can love by the mere force of precept. No man can love merely because he is commanded to love. It must come, if at all, spontaneously, upon the presentation of beauty."[3]

There must be the evoking of the soul's credence upon the real worth, the inherent excellence which the object presents. The response must be natural, true and impelling. Merely abstract, mathematical, logical reasoning will not accomplish this. The real claims of God and the Bible must be confined within the personal—hence the evidential value of the ethical and the truly

[1] Bapt., p. 35. [2] Bapt., p. 36 (c. f, also Evi., p. iii). [3] Lect. on Pent., p. 373.

religious. *The metaphysical and impersonal receded into the background, with Mr. Campbell, while the personal, with its ethical and its religious practicality, stepped in before.* Therefore he can say:

"Man has a mind to appreciate the goodness of God. He has the Bible—the throne of grace—ever accessible, and a glorious Mediator! And what more than these can he ask or need? If he will permit the evidence of God's love to permeate his heart, he will reciprocate that love, and if he have that love, he will manifest it to his brother man, as well as to the Lord Jesus, for, like the sun, it is a glorious center of radiation—an ever-active principle, diffusing light and heat throughout the sphere of its influence."[1]

Again, as he turns from the unconvincing outward and sensuous beauty, he exclaims:

"There is a beauty of holiness which eclipses the sensuous as the bright rays of the noonday sun eclipse the glimmering light of the twinkling star."[2]

Love, he finds, is the basis of Divine action; Love and sacrifice together, hand in hand, run through all God's universe, both in its natural and spiritual aspects. *Love therefore becomes the keynote of Mr. Campbell's song of God and of life, with its undertone of sacrifice.* He says:

"God so loved the world as to give his own Son—the beloved—to save it. The love of God is the parent of the universe. It passes all understanding. We may apprehend it.

[1] Lect. on Pent., p. 361. [2] Lect. Pent., p. 354.

No man has scaled its heights, nor fathomed its depths. No language can express it."[1]

"I never see the tear, trembling upon the eyelid of the grief-stricken mother, without thinking of the love of God."[2]

"The brightness of the sun at noonday dazzles the eye of man; yet what is it but the shadow of the glory of God?"[3]

"The blue vault of heaven, without a single star, declares the glory of God's throne, while the systems of planets, in the order and perfection of their being, are

> " 'Forever singing, as they shine,
> The hand that made us is divine.' "[4]

So he can say:

"We can reason to a certain point, and there we stop forever. * * * It is faith, I repeat, it is faith that saves, and anchors the soul of man in the heaven of eternal bliss."[5]

He can say of the Bible:

"If there be anything in its matter which may seem at first view to be rather abstract in its nature, the illusion disappears in the light which follows the concentrated study—the intelligent investigation of the beautiful truths and practical realities found throughout the living oracles of truth."[6]

He is able to conclude:

"But, study Him as we will, in nature or revelation, providence or redemption, we can find no point of observation from which a shadow rests upon his benevolence."[7]

Therefore, he re-emphasizes the fact that,

"The universe itself is but the offspring of God's love. It was not created simply because he had the wisdom and the power to do it. The element of love entered into the inten-

[1] Lect. on Pent., p. 315. [2] Ibid., p. 316. [3] Ibid., p. 309. [4] Ibid., p. 313. [5] Ibid., p. 315. [6] Ibid.,p. 309. [7] Ibid., p. 310.

tion, characterized the execution and approved the completion of his labors."[1]

Thus we find Lotze turning from the speculative idea:[2] "We must rather adopt the old religious view, which finds in the loving will of God both the ground and reason of a creation of a world of spirits within whom the true glory of God can be an infinitely diversified enjoyment, and of an order of phenomena helping as means to bring this about."

So Robert Browning can look out upon God's world and say:

"O world, as God has made it!
All is beauty;
And knowing this is love,
And love is duty."

And again:

"He who in all His works below
Adapted to the needs of man,
Made love the basis of the plan."

Still again:

"I have faith such end shall be;
From the first, Power was—I knew.
Life has made clear to me
That, strive but for closer view,
Love were as plain to see."

The question of a loving God in nature and in the Bible was once a matter of logical proof. *It is now a*

[1] Lect. on Pent., p. 312. [2] The Phil. of Religion (Lotze-Conybeare), p. 124.

matter of seeing God, rather than of trying to demonstrate him in formal logical terms. Mr. Campbell had not much patience with those who, standing within the full blaze of God's presence, failed to see him. To him God was everywhere visible in love.

What, do you fail to see God as you look out amid the warring elements of time? And as you go to his Word is he, indeed, nowhere to be seen or heard? In his book and without his book is his love any less made manifest than his power?

Right here is the world's admiration for Robert Browning. Herein lies his peculiar force and merit as a religious teacher. He has that rare capacity of being able to find *Love, the great reality, everywhere.* And this Love is God. This was no Godless world to Browning, and simply because he saw it to be no loveless world. To him all else of the universe is mere framework; but God and the soul stand sure, back of all the mechanism, and were ever looking out in love. In his poem "Wanting Is—What?" he imagines such a loveless, Godless world, and calls upon Love to come and supply the want:

"Wanting is—what?
Summer redundant,
Blueness abundant,
—Where is the blot?
Beamy the world, yet a blank all the same,
Framework which waits for a picture to frame.
What of the leafage, what of the flower?
Roses embowering with naught they embower!
Come then, complete incompletion, O comer,

Pant through the blueness, perfect the summer!
Breathe but one breath
Rose-beauty above,
And all that was death
Grows life, grows love,
Grows love."

A world without love, a Godless world, would be only structure, mere machinery, an awful blot. What would be the highest delights of Nature with its beauty, color and fragrance, with no soul to love and to be loved by? What would be the harmonies of the universe without the melody of mutually listening souls? Simply a blank! Without God and the personal souls of his creatures, without love, the universe would be without meaning, without purpose, unsatisfying, irrational. Since the arrival of Love all else has its place, meaning, significance and value. And this is just the kind of world we know. One in which "grows life, grows love, grows love."

So everywhere Browning finds love peeping out from behind the scenery of the universe. There may be moments when one is sunk, but the times are rare when "the spirit's true endowments" stand not out "plainly from its false ones." For him "God is in all, and through all, and over all." All, of good or ill, of joy or pain, of love or hate, yea, everything was leading him into the mansion of God's love. Every pathway of life led home to God when the soul stood sure. One might strew earth's pathway with roses, unobserved by human eye; he might sing melodies, unlistened to by mortal man—

but in the very effort of this love-task his soul was growing into the great Father's love. Others may have turned from him and lost the love-gift, but love itself was not lost; in the very bringing he had gained the prize; God and heaven were won. His soul had come up through love into Love. Everything human was talking to Browning of God and Divine love. Every human love led him into the Love Chamber of God's presence, The leaf, the star, the moulted feather, the chord of music, the face sweet and sad, the misplaced love, the ill of life, the world's noisome roar, the silence—all were ever leading him into the world of infinite love. From the things of earth his soul was always leaping up to God. Whenever and wherever he could find love, he was never at loss to find God.

Who is there, then, able to stand in the presence of such love made manifest and yet ask for proof of a loving God? Both outside the Book and within the Book he stands revealed in sacrificial love. Were I to dip my pen into the sunlight, and write in shining letters of gold, upon the petals of all the flowers of earth, so that all the world might read, this sentence, "God is love;" were I to turn from creation to the book which holds the sweetest story ever told, and dip my pen into the flow of Calvary, and then turn to the great blue sky above and write in large crimson letters, so that all the world might read, this sentence, "God is love"—it would be no plainer written than it is to-day. The way of the Book is but the way of the world; it is the only love-way; love coming

by the way of the cross; through sacrifice and pain; through suffering and tears; through the yielding up of the best; reserving nothing, but giving all—this is life, this is love, while the Great Heart of Love stands revealed. "Herein was the love of God manifested in our case, that God hath sent his only begotten Son into the world that we might live through him." (I John, 4:9.)

The day of the divine demonstration is past, i. e., trying to prove God and the Bible in terms of formal thought and logic. Dr. King gives us his mature thought upon the theistic arguments. After thinking the whole matter through from all that has been said upon both the arguments—that the world is a sphere of rational thinking; "the real is rational" (its Hegalian form), and the arguments—that the world is a sphere of rational living; "that which is most worthy must exist" (its Lotzian form)—Dr. King in his latest word says: [1]"To see, now, the fundamental nature of these two great assumptions that underlie all our thinking and living, is really to see that the existence of a God of reason and love is so certain and fundamental a fact that it really has to be assumed in all thinking and living—a fact that cannot be proved just because it is the basis of all proof. * * * He cannot be proved, because his existence is necessarily assumed in all proof. * * * The religious postulate, thus is necessary to all the rest of life."

Professor James says of the words, God, free-will, de-

[1] The Seeming Unreality of the Spiritual Life (King, 1908), p. 205f.

sign, etc.: [1]"Yet dark though they be in themselves, or intellectualistically taken, when we bear them into life's thicket with us the darkness there grows light about us. * * * Pragmatism alone can read a positive meaning into it, and for that she turns her back upon the intellectualist point of view altogether. 'God's in his heaven; all's right with the world!' That's the real heart of your theology, and for that you need no rationalist definitions."

This has been *the real difficulty in men's approach to God and the characters of the Bible.* They have come to them as words, the content of which is to be explained in terms of thought, demonstrated in logical propositions, and believed with an assent of mind, instead of treating them as friends to be seen, associated with self, and carried into the thick of life. This approach to the Bible has been with the preconceived idea that it is so unlike nature and life, God's other creations. On the other hand, men have misunderstood the Bible and God simply because they were holding false scientific notions. They have thought that in nature is seen only the struggle for life. While the real truth is that, after all, this is in its nature an ethical law; it is only an election for service; and is supplemented by that higher law that runs through the universal order, the struggle for the life of others. Sacrifice is everywhere without the book and within the book. And sacrifice is love. The world, perhaps, is not now better able to reason in a logical, syllogis-

1 Pragmatism (James), p. 121f.

tic way than in the days of Aristotle. But it has its eyes open to facts as they are. It can see more. It can see God, and everywhere hear his voice. God and the Bible are now seen to be love, because they *are* sacrificial. This great fact of sacifice is not so appalling as it once was. Since its immensity has been grasped, and its ethical nature understood, it is found to be love that we are beholding. In the very light of Biblical criticism and of science, God stands both without and within the book as the creating, sacrificing and loving Father. And, while the material world gives us only glimpses, the spiritual world gives us whole and perfect views of God's goodness and love. Outside the personal the story of his wondrous love has never half been told. The love-burst of the natural world (the cosmos), the sun giving forth its light and power, the trees sending out their buds, the plants putting forth their flowers, all existence yielding up energy for other and better existence—is as nothing in comparison with the love-expression of the spiritual world; self-conscious love, voluntarily being spent and losing itself for others, the very incarnation of the Divine life given for men, the great God himself agonizing and suffering with and for his creatures. Why, "the glories of creation are lost amid the splendors of redemption!" In the cosmic sphere it is existence for existence. In the realm of the personal it is life for life, not unlike except in degree, not unlike except in worth.

Therefore Drummond can sound the depths of the sacrifice in creation and then tell us about the "Love-

beauty," the "Love-music" and the "Love-foods" everywhere found. Sacrifice is not death, but life. Its absence is death. Science is reaffirming the Master's own thought and principle. "The first chapter or two of the story of Evolution may be headed the struggle for life, but take the book as a whole and it is not a tale of battle. It is a love story."[1] Says Drummond: [2]"The divinity of Christianity, it might be added, is not to be as unlike Nature as possible; but to be its coronation; the fulfillment of its promise; the rallying point of its forces; the beginning not of a new end, but of an infinite acceleration of the processes by which the end, eternal from the beginning, was henceforth to be realized. A religion which is Love and a Nature which is Love can never be but one."

So Dr. Campbell can say: [3]"The sacrifice of Christ is not to be looked upon as a strange incident in the life of humanity, but as in perfect harmony with the vicarious principle which is everywhere in operation. * * * In all true love, whatever be its stage of development, there is a vicarious element." So does Robertson recognize "the eternal fact that sacrifice is the law of life;" and Drummond shows the altruistic principle running through nature like a scarlet thread.

And John Fisk: [4]"I think it can be shown that the principles of morality have their roots in the deepest foundations of the universe, that the cosmic process is

1 Ascent of Man (Drummond), p. 218. 2 Ibid. 3 The Heart of the Gospel, p. 127. 4 Through Nature of God, p. 79.

ethical in the profoundest sense, that in that far-off morning of the world when the stars sang together and the sons of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme."

Again, as Fisk contrasts a narrow or partial time survey of the world-order where Nature may appear to be divine irony with the eternal view, he finds the problem disentangled in "the omnipresent ethical trend": [1]"Below the surface din and clashing of the struggle for life we hear the undertone of the deep ethical purpose, as it rolls in solemn music through the ages, its volume swelled by every victory, great or small, of right over wrong, till, in the fullness of time, in God's own time, it shall burst forth in the triumphant chorus of Humanity, purified and redeemed."

This is the reason Mr. Campbell turned to *the ethical for exhibitions of the Divine love.* He tells us that the atonement is the central idea of Christianity, and that "the idea of a living sacrifice giving itself for others is the grandest idea in the universe."[2] This is why Mr. Campbell turns to the personal realm to know the certainty of the Divine voice. Says Dr. Schultz: [3]"The fact that in a world of causal law personal beings subject their lives to the good, and sacrifice themselves to it, is the best proof for the existence of God. * * * God is not more certain to us than is the unique nature

[1] Through Nature of God, p. 130. [2] Lect. on Pent., pp. 233, 238. [3] Outlines of Christian Apologetics, p. 116f.

of our own thought, feeling and willing, that is, than our personal self-consciousness; but he is just as certain. He who denies him must also renounce true rationality, happiness and morality. Hence at bottom God himself bears witness to his existence in the spiritual life of man (*Testimonium Spiritus Sancti internum*). The devout man, the sage and the moral man are the living proofs of the existence of God."

Differing minds vary in their susceptibility to various kinds of evidence. To some, physical or material power bulk large in evidential value. To others, more cultured and refined, things of character and spiritual values have the greater weight. That evidence seems most powerful to arrest the attention of men to-day which has *the ethical appeal.* Mr. Campbell in speaking of what he designates the "moral internal" evidence of the Bible, says:

"This is the evidence which ever has made the deepest impression upon the mind of the honest inquirer; and affords a much greater assurance to the believer of the certainty of the foundation of his faith than all the external proofs which have ever been adduced. The moral internal evidence of Christianity is that which takes hold of the great mass of mankind, because it seizes the soul of man; it adapts itself to the whole man. It speaks to the understanding, to the conscience, to the affections, to the passions, to the circumstances, of man, in a way which needs no translation, no comment. It pierces the soul of man, dividing even the animal life from our intellectual nature and developing the thoughts and intents of the heart. There is an internal sense to which it addresses itself,

which can feel, examine, weigh and decide upon its pretensions without pronouncing a word."[1]

Mr. Campbell proceeds to illuminate this fact from the words of Soame Jenyns, of whom he says:

"This erudite and acute statesman triumphantly proves the Divine authority of this religion, *from the religion itself,* or what is not unfrequently termed the *internal* evidence. * * * When speaking of the personal character of this religion, Mr. Jenyns very forcibly remarks: 'And here I cannot omit observing that the personal character of the author of this religion is no less new, and extraordinary, than the religion itself, who "spoke as never man spoke," and lived as man never lived. In proof of this I do not mean to allege that he fasted forty days, that he performed a variety of miracles, and, after being buried three days, that he arose from the dead; because these accounts will have but little effect on the minds of unbelievers, who, if they believe not the religion, will give no credit to the relation of these facts; but I will prove it from facts which can not be disputed. For instance, he is the only founder of a religion in the history of mankind which is totally unconnected with all human policy and government, and therefore totally unconducive to any worldly purpose whatever. All others, Mahomet, Numa, and even Moses himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people; but Christ neither aimed at nor would accept of any such power; he rejected every object which all other men pursue, and made choice of all those which others fly from, and are afraid of. He refused power, riches, honors and pleasure; and courted poverty, ignominy, tortures and death. Many have been the enthusiasts, and imposters, who have endeavored to impose on the world pretended revelations, and some of them, from pride,

[1] Evi., p. 283.

obstinacy or principle, have gone so far as to lay down their lives, rather than retract. But I defy history to show *one who ever made his own sufferings and death a necessary part of his original plan, and essential to his mission; this Christ actually did; he foresaw, foretold, declared their necessity, and voluntarily endured them.* If we seriously contemplate the divine lessons, the perfect precepts, the beautiful discourses, and the consistent conduct of this wonderful person, we cannot possibly imagine that he could have been either an idiot or a mad man; and yet, if he was not what he pretended to be, he can be considered in no other light. And even under this character he would deserve some attention, because of so sublime and rational an insanity there is no other instance in the history of mankind.'"[1]

After a long quotation of the above nature, Mr. Campbell turns to his opponent in debate, Robert Owen, saying:

"One miracle there is, which Mr. Owen must believe at all events, on the whole premises before us. He must believe that a set of vile impostors, deceivers of the basest stamp, the greatest cheats and liars that ever lived, did give birth to the *purest* system of morality the world ever saw—did recommend the practice of every virtue which human reason in the most cultivated state of society can admire and approve. * * * This miracle Mr. Owen must believe, which is a miracle of a more incredible character than any one in the volume, especially when we take into view the circumstances attendant on the progress and sufferings of these wicked impostors."[2]

"Never was there such a moral phenomenon exhibited upon this earth as the first establishment and progress of Christianity. The instruments by which it was established, the opposition with which it was met, and the success which at-

1 Evi., p. 374f (Italics Author's). 2 Ibid., p. 383.

tended its career, were all of the most extraordinary character. The era of Christianity itself presents a very sublime spectacle: the whole world reposing in security under the protecting wings of the most august of all the Cæsars; peace, universal peace, with her healthful arms encircling all the nations composing the great empire which was itself the consummation of all the empires of the ancient world. Polytheism, with her myriads of temples and her myriads of priests, triumphantly seated in the affections of a superstitious people, and swaying a magic scepter from the Tiber to the ends of the earth. Legislators, magistrates, philosophers, orators and poets, all combined to plead her cause, and to protect her from insult and injury. Rivers of sacrificial blood crimsoned all the rites of pagan worship; and clouds of incense arose from every city, town and hamlet in honor of the gods of Roman superstition. Just in this singular and unrivaled crisis, when the Jew's religion, though corrupted by tradition and distracted by faction, was venerated for its antiquity and admired for its divinity; when idolatry was at its zenith in the pagan world, the Star of Bethlehem appears. The marvelous scene opens in a stable. What a fearful odds! What a strange contrast! Idolatry on the throne, and the founder of a new religion and a new empire lying in a manger!

"Unattended in his birth, and unseconded in his outset, he begins his career. Prodigies of extraordinary sublimity announce that the desire of all nations is born. But the love of empire and the jealousy of a rival stimulate the bloody Herod to unsheath his sword. Many innocents were slaughtered, but heaven shielded the new-born King of the world. For the present we pass over this wonderful history. After thirty years of obscurity we find him surrounded with what the wise, the wealthy and the proud would call a contemptible group; telling them that one of them, an uncouth and untutored fisherman, too, had discovered a truth which would new-modify the whole world. In the midst of them he uttered the most

incredible oracle ever heard. I am about, says he, to found a new empire on the acknowledgment of a single truth, a truth, too, which one of you has discovered, and all the powers and malice of worlds seen and unseen shall never prevail against it. What a scene presents itself here! A pusillanimous, wavering, ignorant and timid dozen of individuals, without a penny apiece, assured that to them it pleased the Ruler of the Universe to give the empire of the world; that to each of them would be given a throne from which would be promulgated laws never to be repealed while the sun and moon endure.

"Such were the army of the faith. They begin their career. Under the jealous and invidious eyes of a haughty sanhedrim at home, and under the strict cognizance of a Roman emperor abroad, with a watchful procurator stationed over them, they commenced their operations. One while charged with *idolatry;* another with *treason.* Reviled and persecuted until their chief is rewarded with a cross, and themselves with threats and imprisonment. A throne in a future world animated him, and a crown of glory after martyrdom stimulated them. On they march from conquest to conquest, till not only a multitude of the Jewish priests and people, but Cæsar's household in imperial Rome became obedient to the faith. Such was the commencement.

"The land of Judea is smitten with the sword of the Spirit. Jerusalem falls, and Samaria is taken. The coasts of Asia, maritime cities, islands and provinces vow allegiance to a crucified King. Mighty Rome is roused, and shaken, and affrighted. Sacrifices are unbought, altars moulder and temples decay. Her pontiffs, her Senate and her emperor stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheathes her sword and kindles her fires. A Nero and a Caligula prepare the fagots and illuminate Rome with burning Christians. But the scheme soon defeats itself; for anon 'tis found that the blood and ashes of martyrs are the seed of the church. So the battle is fought till every town of note,

from the Tiber to the Thames, from the Euphrates to the Ganges, bows to the cross. On the one side superstition and the sword, the mitred head and the sceptered arm combine; on the other, almighty truth alone pushes on the combat. Under these fearful odds the truth triumphs, and shall the advocates of such a cause fear the contest now?

"Yes, my fellow citizens, not a king nor a priest smiled upon our faith until it won the day. It offered no lure to the ambitious; no reward to the avaricious. It offered no alliance with the lusts of the flesh, the lusts of the eye, nor the pride of life. It disdained such auxiliaries. It aimed not so low. It called for self-denial, humility, patience and courage on the part of all its advocates; and promised spiritual joys as an earnest of eternal bliss. By the excellency of its doctrine, the purity of its morals, the rationality of its arguments, the demonstration of the Holy Spirit, and the good example of its subjects, it triumphed on the ruins of Judaism and Idolatry. The Christian volunteers found the yoke of Christ was easy and his burden light. Peace of mind, a heaven-born equanimity, a good conscience, a pure heart, universal love, a triumphant joy, and a glorious hope of immortal bliss, were its reward in hand."[1]

"No philosopher or poet, known to the living world, ever drew a perfect character. * * * But the miracle of miracles is, that plain unlettered fishermen drew the only perfect character inscribed in the memoirs of humanity. * * * None of the rabbis of Israel, not one of the philosophers of the Greeks or Romans, of the Medes, or the Persians, could imagine a perfect man. But in the four gospels stands a monument of humanity, in the personal history of Jesus Christ, in which no man living or dead can find one shadow of imperfection in word or deed."[2]

"The simple character of Jesus weighs more in the eye of cultivated reason than all the miracles he ever wrought. No

[1] Evi., p. 15f. [2] Mil. Har. 1858, p. 243.

greater truth was ever uttered than these words: 'He that has seen me has seen the Father also.'"[1]

Here we come to what Dr. Dods calls the "true touchstone of Scripture:"[2] *"The only possible ultimate ground for believing Scripture to be the word of God is that there is that in the truth delivered which convinces me that God is its author."*

Mr. Campbell in allowing the inherent worth of the several parts of Scripture to make their own appeal to his ever-open and responsive soul was able to distinguish the true from the false, and the best from the better. He says:

"What *is* the Word of God? * * * In the Bible, we have seen, are the revelations of God; but, beside these, much of the history of the world. * * * That which is emphatically called *the Word of God, the Word of the Lord,* or *the Word,* in the New Testament, is generally, if not exclusively, the Gospel, or Good News, concerning Jesus Christ. * * * Peter * * * defined *the Word of God,* or the Word. * * * He defined the message, or proclamation, in this way: 'That *word,* or message, which God sent by Jesus Christ, you have, no doubt, heard the report of; how it was proclaimed by John concerning the mission of Jesus, who did so and so. To him,' said he, 'did all the prophets testify that whosoever believeth in him might obtain remission of sins.' * * * Thus Peter defined *the Word of God.* And this is and emphatically *the Word of the Lord* or *the Word of God,* to which, my friends, we ought, one and all, to pay supreme regard."[3]

Therefore, Mr. Campbell is enabled to come to the

1 Evi., p. IV (Italics Author's). 2 The Bible: Its Origin and Nature, p. 156. 3 Evi., p. 402f.

subjective certainty of the objective fact of Christ, and inform us *how we may be certain that the voice which we hear is the Divine voice.* He says:

"The evidence which supports the claim of this volume is not confined to any one species, but embraces the whole. Its truth becomes the subject of experience, properly so called. Jesus the Messiah puts it in the power of every person whom he addresses experimentally to prove the truth of his pretensions. He says: 'Come to me, all you that labor and are heavy laden, and I will give you rest. If any man put himself under my guidance he shall know the truth, and the truth shall make him free.' Thus we have the means of deciding experimentally on the reality of his pretensions. Whether he were an impostor or the Messenger of the Great God is submitted thus to be tested by our experience. Where is the man who has proved these promises false? Myriads have experienced their truth. Thus you see it is doing injustice to the wisdom of the author of this volume to say that he has made it a matter of testimony only, properly so called. For its claims are supported by intuitive evidence, experience and testimony."[1]

Because this is true *the greatest infidels* are not those who mentally disbelieve, but those who by their ungodly lives of infidelity give the lie to God's truth and thus ever keep rolling back his coming Kingdom of Love and his reign of truth and righteousness. This Mr. Campbell most ungently feels, for he says:

"Nothing has ever given so much weight to the Christian arguments as the congenial lives of those who profess them. On the other hand, nothing has defeated the all-subduing plea of speculative Christianity (as it may be called) so much as the

[1] C. B., p. 374.

discordant lives of those who profess to believe it. Had it not been for that one drawback, Christianity this day had known no limits on this side of the most distant home of man."[1]

"Let industry, frugality, temperance, honesty, justice, truth, fidelity, humility, mercy, sympathy, appear conspicuous in the lives of the disciples, and the contrast between them and other professors will plead their cause more successfully than a hundred preachers. * * * There is wanting a more elevated piety to bring up the Christian character to the standard of primitive times. * * * If any one would enjoy the power of godliness he must give up his soul to it. * * * It is the whole bent of the soul—it is the beginning, middle and end of every day."[2]

"There is a charm, there is an indescribable influence in the genuine fruits of Christianity, which, when exhibited in living Christians, the most abandoned are constrained to respect."[3]

Speaking about the necessity of a *personal reformation,* he says:

"The form of godliness in individuals and in societies may exist without the power; and a congregation may, like a well-disciplined army, be clothed with all the regimentals and perform all the involutions to an *iota,* and yet not a soldier among them—not a Christian in spirit and temper—in life and deportment."[4]

Dr. Brown, in the summary of grounds for believing in the Christian God, concludes with this same thought, which *brings criticism into the sphere of the personal*: [5]"But there is a better apologetic than that of the schools, and that is to live before men a life so Christ-like that those who see it shall be moved to desire a like life for

1 C. B., p. 509. 2 Ch. Sys., p. 297. 3 D. on R. C. R., p. 439. 4 C. B., p. 185.
5 Christian Theology in Outline, p. 138.

themselves, and so be introduced into that experience out of which alone a sincere faith in the Christian God can grow."

This is Tennyson's thought:

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all the poetic thought;
Which he may read that binds the sheaf,
Or builds the house, or digs the grave."

And Whittier joins him:

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like theirs
Is more than books or scrolls.
From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives."

Hence Dr. Whewell asks the momentous question:

"Ought we not to act with the large views, the lofty purposes, the deep self-consciousness of immortal beings, if we *are* immortal beings?"[1]

Herein Mr. Campbell is able to transcend even criticism itself. When Bishop Purcell asks him in debate, he replies:

"But the gentlemen asked a question which has puzzled wise men to answer. A child, however, of four years old could have asked Newton a question that he could not have answered in a thousand years. *'How can you prove the Bible?'*

[1] Cambridge Theol. Essays, p. 596.

says the Bishop. Does it prove itself? I will imitate him this once, and ask: Does *nature* prove itself? Does God prove his own existence without his works or by his works? Must there be another universe created to prove this? * * * So the Bible proves itself to be the word of God, as nature proves itself to be the work of God. Thus has the supreme intelligence stamped the impress of himself both on nature and revelation. David says: 'Lord, thou hast magnified thy word above all thy name.' * * * Paul and Peter wrote, and said much more by divine inspiration than is preserved or recorded. So did the ancient prophets. We need not to prove, in order to our faith, who collected the writings into one volume, any more than who collected the words of Christ that are reported. * * * *Let a man sit down as Mary sat, at the feet of Christ, and humble himself as a pupil ought; he will then hear the voice of God, and understand it, too.* He will then discern how it is that all God's children are taught by God, and that there is none that teacheth like him."[1]

This intrinsic character of the religion of Jesus and not external proofs is what led Coleridge to such a sublime faith in God. Coleridge cries out:[2] "Evidences of Christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of his need of it; and you may safely trust it to its own evidence. * * * From the very nature of those principles, as taught in the Bible, they are understood in exact proportion as they are believed and felt. The regulator is never separated from the mainspring."

So Mr. Campbell, in his quest for something authorita-

1 D. on R. C., p. 266 (Italics Author's). 2 Faith and Rationalism (Fisher), p. 96.

tive, goes back beyond the church and the fathers to the Bible. But even here we found him *making a distinction* between what is narrative and what is word of God; what is record and what is revelation; what is letter and what is spirit; what is human and what is divine; what is prose and what is poetry; what is the occasional language conveyance and what is the essential divine truth conveyed. His "Sermon on the Law" is a single example of how he in the Bible chose between the letter and the spirit, law and grace, Moses and Christ. His critical result was that, though God had in the past spoken in the prophets partially, he now had completely revealed himself in Christ—whom we should hear. Hence he not only finds in the Bible the authoritative voice, but he finds that voice to be the voice of the Father speaking in his Son. Therefore, the Bible is the authoritative book, not because it is an infallible rule, but it contains an infallible person. With Dr. King in quoting Principal Fairbairn: [1]"We come back, then, to the position that authority belongs to the Bible, not as a book, but as a revelation; and it is a revelation, not because it has been canonized, but because it contains the history of the Redeemer and our redemption." Says Mr. Campbell:

"Jesus Christ is the center of the whole evangelical system. He is 'the root and the offspring of David,' 'the Sun of Righteousness,' 'the bright and the Morning Star,' 'the Alpha and the Omega' of the volume. 'The testimony of Jesus is the

[1] Reconstructions in Theology, p. 161.

spirit' of all sacred history and of all divine prophecy. Now the history of the Bible is very rationally or philosophically arranged, both in its prospective and retrospective character, with a single and sublime reference to Jesus Christ."[1]

Again he shows how fitting this is in view of the crying needs of men. He says:

"He has been made Lord for us. * * * To make him Lord for us was to invest him with *universal* authority. * * * That he might be able to do all for us that our condition needs. * * * He is Lord of life, Lord of the Spirit, Lord of all. * * * We need a Leader, a Luminary, a Sun of Righteousness; and we want one who can always help us in the time of need, when we wrestle not with flesh and blood, but with the rulers of the darkness of this world; with wicked spirits living in the air."[2]

And most optimistic is he of future Christian progress as he says:

"Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion, in all its moral influences and tendencies upon mankind."[3]

This idea of *the authority of Jesus* was the keynote of the Declaration and Address:

"Resume that precious, that dear-bought liberty, wherewith Christ has made his people free; a liberty from subjection to any authority but his own in matters of religion."[4]

These contentions of Mr. Campbell are in harmony with those expressed by Dr. Dods: [5]"The value of the

1 Bapt., p. 26. 2 Ch. Sys., p. 54. 3 Ibid., p. 311. 4 Historical Documents, p. 104. 5 The Bible: Its Nature and Origin, p. 25f.

Bible results from its connection with Christ. He is the supreme, ultimate revelation of God, and the Bible, being the amber in which He is preserved for man, is as inviolable and unique as He. * * * Its unity is to be found in the unity of God's purpose. Or it may be said that its unity is to be found in its center, Jesus Christ."

Dr. Wendt says: [1]"I am firmly persuaded that a resolute return to the teaching of Jesus himself will be the most powerful and efficient means of promoting and strengthening the Christian religion in our time, and making it clear and intelligible."

This return to the Christ as authority explains the fact of Mr. Campbell's greater emphasis upon the New Testament over the old. Dr. Van Kirk, speaking of the constant appeal to the New Testament which our fathers made, says: "To appeal to the New Testament is to appeal to Christ. Jesus is the alpha and omega, the center and circumference, the spring and the stay of the whole volume. I am suspicious of any cry 'Back to Christ,' which is not a cry 'back to the literature which God in His providence has given us about Christ.' As I would not take the long journey of the traditions of the church, I would not take the short cut of rationalistic criticism. The Christ outside of or apart from the Book, if such were possible, is not the Christ for me."[2]

This is the merit of Ritschl's view of the Bible. Says Dr. Swing: [3]"We shall find that for him the source-

[1] The Teaching of Jesus, Vol. I, p. 2. [2] The Rise of the Current Reformation, p. 123. [3] The Theology of Albrecht Ritschl, p. 86.

point in history from which the study of Christianity must be directed is the New Testament. He says quite conclusively here that 'the theology which is to set forth the authentic content of the Christian religion in a positive form has to be obtained from the books of the New Testament and from no other source.'"

J. J. Haley says: [1]"The most characteristic and fundamental feature in the movement with which Mr. Campbell was identified was insistence on the restoration of Apostolic emphasis on *the Lordship of Jesus the Savior.* His absolute sovereignty of religious and moral authority. Absolute surrender to Jesus Christ as Lord of all is Christianity was the trumpet call that sounded in every sermon." This Mr. Campbell confirms, as we have seen from his own words. The personal Jesus was the controlling idea in his religion. As he says:

"Jesus Christ was, and is, a *person;* not a thing, not a doctrine, not a theory. * * * Jesus Christ was a real person, and had personal, positive attributes. He had a real and positive character, unique, original, transcendent. It was as fixed, as positive and as radiating as the sun in heaven. The originality and unity of his character is all-sufficient, in the eye of cultivated reason, to claim for him a cordial welcome into our world, and to hail him as the supreme benefactor of our race."[2]

"Our little systems have their day,
They have their day and cease to be;
But they are broken lights of thee,
And thou, O Lord, art more than they."

[1] The Christian Century, Feb. 8, '06. [2] Evi., p. IV.

CHAPTER VII.
The Heretic.

Upon a day in the sixteenth century, at Rome, some men, bearing the title of *Inquisitors,* who assumed to derive wisdom and authority from God himself, were assembled to decree the immobility of the earth. A prisoner stood before them. His brow was illumined by genius. He had outstripped time and mankind, and revealed the secret of a world. It was Galileo.

The old man shook his bold and venerable head. His soul revolted against the absurd violence of those who sought to force him to deny the truths revealed to him by God. But his pristine energy was worn down by long suffering sorrow; the monkish menace crushed him. He strove to submit. He raised his hand, he, too, to declare the immobility of the earth. But as he raised his hand he raised his weary eyes to that heaven they had searched throughout long nights to read thereon one line of the universal law; they encountered a ray of that sun which he so well knew motionless amid the moving spheres. Remorse entered his heart; an involuntary cry burst from the believer's soul: *Eppur si muove!*—and yet it moves.

Three centuries have passed away. Inquisitors, inquisition, absurd theses imposed by force—all these have disappeared. Naught remains but the well-established movement of the earth, and the sublime cry of Galileo floating above the ages.

Child of Humanity, raise thy brow to the Sun of God, and read upon the heavens: *It moves!* Faith and action! The future is ours.—Mazzini.

CHAPTER VII.

THE HERETIC.

Alexander Campbell was not only a critic, "a higher critic," so called. This is putting it altogether too mildly. From the witness of both his work and times it might not be speaking against fact to say that he was pre-eminently *the* American critic of the nineteenth century. This would be, however, a matter of opinion. But we may say with the utmost propriety and candor, that he was *a bold and fearless Biblical critic*, who was fearfully hated and whose critical results called forth the combined antagonism of priest and people.

One who would know the genius of that thought-movement, which broke loose in the Renaissance, in the fourteenth century, filtered down through the religious consciousness of the Reformation, in the sixteenth century, and which force still unspent is working in every department of thought and life, must, first of all, think of it as *a critical movement*. The movement of which *Biblical* criticism is only one of the mighty and significant tendencies.

Says Draper: [1]"The Reformation had been, to no small extent, due to the rise of criticism, which still continued its development, and was still fruitful of results.

1 The Intellectual Development of Europe, Vol. II, p. 224.

* * * The doctrine successfully established by Luther and his colleagues—the right of private interpretation and judgment—was the practical carrying out of the organic law of criticism to the highest affairs with which man can be concerned—affairs of religion. The Reformation itself, philosophically considered, really meant the casting off of authority, the installation of individual inquiry and personal opinion."[1]

He who would understand Alexander Campbell, the man himself, his work and his writings, must come to him in this setting which gave him birth, fired his being and received his life-long endeavors. It is in the sphere of criticism that we see him doing work in his life's task; both destructive and constructive, but destroying only that he may construct. Both by nature and by choice he belonged to this great modern movement which has so upset the world in its thought-realm. But it upsets only the false that it may set up the true.

First of all, he distinguished himself as a true Protestant. He was part and parcel of this unique tendency. And what fundamentally do we find this to be? Simply a protest against a united church. *As a Protestant,* therefore, he would tear the united church to shreds. He would strip apart every fiber of its fellowship. It was a protest destructive of church unity. In brief, it was a revolt against the Roman idea of church union.

[1] Note—Dr. A. T. Swing suggests here, "The reformation by Luther was not quite that of 'liberty' of conscience, as is sometimes falsely said, but 'conscience bound *the Word of God*' which is a very different world!"

It was a reaction against the long-honored united institution which crushed out individual freedom; in favor of the individual, that he might, turning from the united mass, think, speak and act for himself. Herein is unity sacrificed to liberty. It is the same warfare being fought out in the ecclesiastical world that was fought in the civil world when the Roman idea of government gave way to the Teutonic idea.

The fundamental consideration with Mr. Campbell was not the institution, but the individual; not the union of the whole, but the liberty of the many. He was not, as has formally been maintained, first of all a pleader for union. But, first of all, he was a pleader for liberty, as already has been seen. How in the true American spirit he joined these two ideas of union and liberty is foreign to our present discussion.[1] First of all in his thought was the liberty of the individual. Thus he identified himself with the Protestant tendency which gave the blow to the Roman hierarchy, the united Catholic Church. In this mighty effort union was offered upon the altar of individual liberty. Fellowship was claven. Though the individual gained his liberty, he lost his fellowship. The desire for fellowship is as strong, in the breasts of men, as the longing to be free. Hence the rise of sectarianism after the blow to Papal Rome.

Upon this circumstance Draper makes a significant remark: [2]"Yet what do we, who are living nearly a cen-

1 For a full discussion of this subject, c. f. Christian Union, by J. H. Garrison.
2 The Intellectual Development of Europe, Vol. II, p. 227.

tury after that time, find the event to be? Sectarian decomposition, passing forward to its last extreme, is the process by which individual mental liberty is engendered and maintained. A grand and imposing religious unity implies tyranny to the individual; the increasing emergence of sects gives him increasing latitude of thought—with their utmost multiplication he gains his utmost liberty. In this respect, unity and liberty are in opposition; as the one diminishes, the other increases. The Reformation broke down the unity; it gave liberty to masses of men grouped together in sufficient numbers to insure their position; it is now invisibly, but irresistibly making steps, never to be stayed until there is an absolute mental emancipation for men."

In such an attitude pleading for peace, harmony and fellowship, and yet trying to overthrow the already established institution which granted this, Mr. Campbell presented a strange anomaly. His attack was not only directed against the one hierarchal institution, which failed in granting liberty to man to think, but against every such institution. To him the evils of sectarianism lay in that same conservative tendency, forbidding man to think beyond the creeds. His battle was for a protestantism of personal liberty whose limits were bounded only by the mind of the Master of freedom. No union, therefore, was able to stand under his critical inspection that did not grant this freedom to the individual.

This is one reason *why many thought him a destructionist.* "He was assailed as a disorganizer, but it was

not his aim merely to overthrow the existing order of religious society. * * * He desired simply to dethrone the false that he might re-establish the true, to replace the traditions of men by the teachings of Christ and the Apostles; to substitute the New Testament for creeds and human formularies. His work was positive, not negative."[1]

Nevertheless, the heresy-hunters were out looking for the susceptible, and he was soon, after a short candidacy, initiated into the order, and branded as The Heretic. For here was a man overthrowing the time-honored institutions which held the mind and the soul of man as in an iron vise. Here was one protesting in the interests of the individual, that he might have liberty to think and act. Here was another appearing in the line of those truth-finders who dared to bare his own soul and think; and then lift to the world the song of truth.

History is always repeating itself. Not once did a Luther arise within the Catholic church to destroy its false unity, and to gain liberty. The most significant sign in the ecclesiastical world to-day is Father Tyrrell, Don Romolo Murri, Abbe Loisy, and others arising within the Holy Church to measure its authority with the rules of Modern Criticism. "A bald contention," says Father Tyrrell, in his reply to the Pope's Encyclical, "that all ecclesiastical development is a mechanical unpacking of what was given in a tight parcel 2,000 years ago."[2] And

1 The New Schaff-Herzog Encyclopedia of Religious Knowledge (Funk and Wagnalls Co., Dec. 1908), Vol. II, p. 371. 2 Passing Protestantism and Coming Catholicism (Newman Smyth), p. 75.

Murri declares: "We desire a Christianity more pure, more intense, more practical, more Christian, more conformed to its original, more conformed to the Gospel."[1]

Not only is modern learning and criticism doing its noble work on the dark mission fields in dethroning the false and preparing for the event of the crowning of the Christ, but in the lands of light and liberty the dark places are being searched out and put under its wonderfully revealing power.

These men are scholarly Catholics. Newman Smyth designates this New Movement as *Modernism*. Yet it is but the old tendency of revolt come to life in a new and unlooked-for quarter. He defines the movement thus: [2]"Modernism is a certain attitude of mind corresponding to our times; it is a tendency of thought rather than a body of doctrine; it is an intellectual method rather than a creed; it is a vitalizing spirit, making all things new, rather than a full-grown and complete theology." In fact, it is but the old spirit of freedom which we have been considering in connection with Mr. Campbell rising up within the holy church. Although she has existed in the midst of our modern institutions of learning, she has had her eyes closed to their facts. She has existed, but not lived among them.

She has struggled hard to keep back the entrance of light, knowing that the institution could not longer stand upon the application of modern learning and criticism.

[1] Passing Protestantism and Coming Catholicism (Newman Smyth), p. 64.
[2] Ibid., p. 68.

She has been, therefore, the foe to progress, modern learning and Biblical criticism.

Of course, these critics are doing a heap of upsetting and consequently receiving in exchange the old-honored brand of "heretic." Mr. Smyth, as truly as prophetic, says: [1]"Those who realize the tremendous power of Rome will say modernism will be crushed, as Jansenism in France has been; as history shows that the Roman Inquisition has put out, time and again, individual consciences. To such persons the powers of darkness seem to be greater than the all-surrounding light. It does not seem so to the modernists who have caught its beams upon their thoughts. They believe in the penetrating and pervasive energy of the light of the history, science and personal faith, which has already shone fully upon themselves. They may be cast down, but not destroyed. Loisy relinquishes his professorship and continues thinking and writing. Fogazzaro consents to have his *Saint* put under the ban, and he lectures upon the views of Giovanni Selva. *Il Rinnovamento* changes an editor, bows to the authority, and announces that it will continue to be published. The priests who told the Pope 'what we want'—the same or another similar group of them—receive his condemnation, and immediately review it in another book. That is put upon the Index, but not until after its translation into French and English. Thus the mirrors which reflect the light may be shifted, but the light of modern learning is ceaselessly reflected within

1 Passing Protestantism and Coming Catholicism (Newman Smyth), p. 99f.

the Roman church. Moreover, the repressive policy of the Holy Father opens more windows than it closes."

The *Outlook,* commenting upon Paul Sabatier's recent book on "Modernism," says:[1]

"His definition of modernism is admirable: 'Modernism is a spiritual spring which penetrates, vivifies and rejuvenates all things. * * * The movement in the Roman Catholic Church is toward individual liberty of conscience and thought, and is in so far Protestant. The movement in the Protestant churches is toward the demolition of the sectarian fences and the unity of the faith, and is in so far a movement toward Catholicity. It is this which makes it a world movement and equally regenerating in both communions."

We have in these men but a fresh illustration of *Mr. Campbell flashing the light upon the conservatism of his day.* It is peculiarly noticeable with what zeal many joined him. They were willing, even eager, to hear his invectives against the sects, especially if not their own, and would even join in the fray. It was all right for him to assail the authority of the church. But when he came to apply these same principles of criticism to the Bible, "the dear family Bible, that lay on the stand"—why, then it was a different thing. This Bible they felt must be taken upon the authority of the past. It must be just what the fathers had said it to be, without question. What consistency!—the good old orthodox Protestants refusing to grant the Catholics recognition because they

[1] Outlook, Jan. 30, 1909.

were conserving the tradition of the fathers in church authority, yet cherishing that same traditional authority in their understanding of the Bible. It seems in view of this that it is only a step from the Protestant to the Catholic.

Regardless of the traditions, in face of bitter opposition, *Mr. Campbell labored for a Bible, newly clothed and individually interpreted.* He seems in his tremendous efforts like a man trying to tear the Holy Bible to pieces. To many he was only a destructionist. Reports spread. Suspicion filled the air. Alarm sounded far and near. He was assailed. He was accused of being a "Unitarian," of "making a New Testament," and what not. Every bold epithet was applied to him. The term, "Higher Critic," was not then at hand. Those were days of contentment with small things, so they thrived richly on just "Critic." The word "Infidel" was exclusively and rigidly set apart for those outside the fold. So they gathered up all their hate, spite, scorn and venom, and, bundling all together, wrapped it neatly up in the small parcel—"The Heretic." That was a bad name in those days. And woe be unto the one who might receive its application. Now, this is just what these good old narrow orthodox brethren did to their brother, Alexander Campbell, who had the misfortune to possess a brain that would really think and often think out loud; who believed in the progress of things, that they were going upward to God and not downward to destruction; who sought to know the truth of things for himself, in-

stead of taking it over from the past, all wrapped up and labeled. This they were doing because of such devotion to the Master! Because their lives were so filled with his Spirit! Hence the cry that rang down through the nineteenth century following him everywhere he went, "He is not orthodox," "Unsound," "Beware," "The Heretic."

But Mr. Campbell was only passing through an experience which has been the rich or unrich (according as one looks at it) heritage of many of the true and loyal sons of God. Yet an experience which, above all the pain of it, granted a large return in character. What is life for, anyhow?

> "Life is not an idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipt in baths of hissing tears,
> And batter'd with the shocks of doom
> To shape and use."

Moreover, an experience, radiant in the light cast about him. He grants us a peep into this revealing atmosphere as he says:

> "Who that has his eyes open has not seen that men of the lowest moral endowments are the most zealous in the cause of *orthodoxy?* and that the reason is they are conscious that unless they can raise a clamor about orthodoxy they are likely to pass off the stage as they ought? I have always found those of the most orthodox scent the slowest in the race, and the loudest in the sound."[1]

1 C. B., p. 275.

In the presence of such inspiration he becomes a true prophet. He says:

"My own individual orthodoxy is too orthodox for the orthodox prelates of a sectarian world. I thank God, as Paul once said of himself, in his own way of boasting, I am more orthodox than any of them. I have all their orthodoxy, and a little more besides. And I know the next generation—or, at farthest, the one after that—will acknowledge it."[1]

The light about him grows so bright that he is able to distinguish between a true and a false orthodoxy. He says:

"I opine there is as much orthodoxy in hell as there is in heaven, man for man, angel for angel. Satan himself is, in the proper significance of the term orthodoxy, quite as orthodox as the angel Gabriel.

"Does not Satan believe, or assent to, the whole Bible doctrine—facts and documents—not merely the theory, but the facts therein written? Does he not show a more intimate acquaintance with the contents of the Bible, in his temptations addressed to the Lord Jesus, than do half the ancient or modern rabbis of the tribes of Israel? In a debate with nine-tenths of the patented orthodoxies of these United States would he not most probably bear away the palm of victory? *The only true orthodoxy in any community is * * * a cordial reception of Jesus of Nazareth."*[2] * * *

He finds among those praying for light an example of history repeating itself. He says:

"We are very certain that to such as are praying for illumination and instruction in righteousness, and not availing themselves of the means afforded in the Divine Word to obtain an answer to their prayers, our remarks on many topics

1 Add., p. 287. 2 Mill. Har., 1858, p. 492, (Italics Author's).

will appear unjust, illiberal, and even heretical; and, as there are so many praying for light, and inattentive to what God has manifested in his word, there must be a multitude to oppose the way of truth and righteousness. This was the case when God's Messiah, the mighty Redeemer of Israel, appeared. Ten thousand prayers were daily offered for his appearance, ten thousand orations pronounced respecting the glory of his character and reign; and, strange to tell! when he appeared the *same* ten thousand tongues were employed in his defamation! Yea, they were praying for his coming when he stood in the midst of them, as many now are praying for light when it is in their hands, and yet they will not look at it."[1]

This parallel becomes more striking as he gets himself adjusted more fully to the surroundings. He says:

"The Pharisees, contemporary with Jesus Christ and the Apostles, were a sort of ultra religionists. Their *leaven* was hypocrisy. It wrought in them a sort of supercilious disdain and contempt for all other professions or sectarisms outside their own denomination. They thanked God for their own assumptions and presumptions!

"Their characteristics were hypocrisy, cupidity and proselytism, with a very fair and plausible appearance of exterior sanctity. These were their four cardinal points. False pretences in the form of exuberant zeal for hoary tradition. * * * They builded the tombs of the prophets; they adorned the sepulchres of the righteous, 'while in character the sons of those who killed the prophets,' and did themselves, when opportunity served, persecute Apostles from city to city. * * * Such were the assumed orthodox scribes; and such were their orthodox converts, characterized by the Lord him-

[1] C. B., p. 2.

self 'hypocrites,' 'compassing sea and land to make proselytes' to their peculiar orthodoxies.

"Orthodoxy, too, chameleon-like, of one color at Rome, another at Constantinople, of one color at Dort, another in Normandy, was a passport to the conscience of uneducated and unsanctified myriads. Orthodoxy, at best, was never more nor less than right *thinking* in all its latitudes and longitudes. It was neither right believing nor right feeling, neither adoring God nor beautifying man."[1]

As Mr. Campbell makes a tour he sees strange and repelling sights. Of certain of his observations he says:

"There is a great difference between reading geography and traveling over the surface of a country; between hearing of and seeing the religious world; between viewing men and things with our own eyes, and looking at them through the media of books and newspapers; between contemplating society in the closet, and mingling with it in actual operation. We have been long convinced that to live to purpose in any society, it is necessary to be well acquainted with the state of that society; it is necessary, in a certain sense, 'to catch the living manners as they rise.' Man is a creature incessantly developing himself—perpetually exhibiting new and strange appearances. And, while it is true that 'as in water, face answers to face, so does the heart of man to man,' it is equally certain that the varied year and every-shifting scenery of the heavens and the earth are but emblems of the changes continually exhibiting in human society. * * *

"Regardless of the spirit and character of this age and of this great community, many are for holding the people down to the standards of the sixteenth and seventeenth centuries. Hence we find the creeds and forms that suited the age and circumstances of our ancestors, contemporary with Charles I.,

1 Mill. Har. 1858, p. 333.

bound with new rivets on the necks of our countrymen. This is not more absurd than to oblige men to wear the apparel which suited them when boys, and to compel men when they have no taste for the pranks and amusements of children to go through all the forms.

"We are happy to find that, in spite of the reigning doctors of traditions, the people are gradually awaking to a sense of their religious rights and privileges. * * * Many who thought their church almost infallible now readily admit that she not only may, but that she actually does, frequently err. And there is a spirit of inquiry marching forth, before which, most assuredly, the rotten systems of tradition and error must and will fall. * * *

"When a tyrant is dethroned, and his vassals liberated, he finds his quietus in a guillotine, and they convert his palaces into towers and strongholds for each other in rotation. So in the church. They who call the Pope antichrist, and renounce any successor of St. Peter, set themselves up as Popes, and thus a whole congregation of protesters become a college of cardinals, and they will have no Pope because each one wishes to be Pope himself.

"The people everywhere have an insatiable appetite for sound doctrine, and eat whole sermons after sermons, and run after this and that preacher for sound doctrine, and are as hungry as before. Is he sound—is he sound in faith? This is the all-important question, on the solution of which depends the character of the preacher for orthodoxy or heterodoxy—and his reputation is all in all to him. The preachers, too, generally labor all their lives to die with the reputation of having been great and orthodox preachers; and the people follow them up to hear sound doctrine, to sit as jurors upon their views and abilities, and to bring in a verdict, which, if true, makes them good Christians, and the preacher, either great or little, sound or unsound in the faith. Errors of opinion become, in many

places, the cause of ecclesiastical degradation and of exclusion from the church, while immoralities are overlooked and ascribed to the 'remaining corruptions' of human nature. Errors in opinion are treated as felons, while immoralities are indulged as a wayward child, the darling of his mother. This is not so much a sectarian peculiarity as it is the characteristic of the times. It would be of infinite importance to the religious community and to the rising generation, if, from the teacher's chair, in the church, and in every Christian family, less was said about this sound doctrine, and the time occupied therein devoted to recommending, enforcing and practicing that 'holiness without which no man shall see the Lord.'"[1]

But he finds consolation in the two never-failing facts, the reversed judgment of the centuries over the hours and the Divine approval. He says:

"One age burns heretics; the next makes them saints and martyrs, and erects monuments to their memory. No wise man, well read in civil or ecclesiastical history, can expect a different state of things. The censure of one age is all praise in the judgment of the next; as the praise of one generation is often the shame and the reproach of the following. Christians live for immortality, for eternity, and, therefore, to them it is a matter of little or no account how their contemporaries may think or speak of them. The only happy man is he whom the Lord approveth."[2]

Mr. Campbell became, on account of his new, strange and disturbing ideas, *the Arch-Heretic* of his time. Many were the fine spreads that the "weak-minded" enjoyed at his expense at church, in the parlors, and even in the press. Henry Van Dyke gives us a suggestion

1 C. B., p. 198f. 2 Add., 588.

here: [1]"Cannibalism is dying out among the barbarous tribes: the Fiji islanders have given it up; but it still survives among the most highly civilized peoples. You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was to be a well-roasted neighbor. Everybody would refuse with horror, and you would probably be escorted to the nearest lunatic asylum. But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet little corner, you will find ready guests and almost incredible appetites. How cruel are the tender mercies of the wicked! How eager and indiscriminate is the hunger of gossip! How quick some men are to take up an evil report, and roll it as a sweet morsel under their tongues, and devour their neighbors, yes, even their friends!"

Such *conceit and bigotry,* which is refined selfishness, yea, more, which is no less than murder under the guise of loyalty, is depicted by Mr. Campbell in the word of a friend, as follows:

"By bigotry, is meant a man's obstinate attachment to an opinion, or set of opinions, which indisposes him to give a candid hearing to anything else, and makes him unwilling that his brother should have the same liberty of judgment which he claims for himself. * * * It not only makes null and void the arguments of an opponent, but, alas! it boldly impeaches his motives, and assails his moral character. Not only are his talents to go for nothing, not only are his labors to be despised; but his virtue and piety, his zeal and heavenly-mindedness,

[1] The Story of the Psalms, p. 48.

though supported by an unblamable life—all, all must be disposed of with indifference or contempt, by the high, and bitter, and sovereign dictates of bigotry! And yet this dark and dreadful evil is not only winked at, but nourished in the hearts of all the churches in Christendom! * * *

"They say to the soul of every member, so far shall you go in your meditations, and no farther; your business is not to inquire what is true, but merely to inquire what are the sentiments of our church, that you may defend them to the end of the world. You are not only to avoid contradicting them, but you are to make no addition to them; because our lovely plan is not only free from errors, but also contains the whole body of truth completely. You must silence every heretical thought of improvement, and merely walk in the good old way, as we have pointed it out to you. Thus, whatever error may be in the church, it seems it must be held fast to eternity. The intellectual faculties of the members must be hampered, and their hearts corrupted by doing violence to honest conviction, and by warping both reason and revelation into the pale of their sectarian boundaries. And even the truth itself is hindered by these evils from producing its native and salutary effects; for truth, when believed merely with the faith of bigotry, is little better than error. Its evidence is not examined, and its value, as truth, is not apprehended; but merely its subserviency to the support of our beloved cause. For if we made our cause subservient to the truth, instead of making the truth subservient to it, we should be willing for our churches to follow the truth wheresoever it might lead the way. * * * Thus the inquiry, What is truth? is neglected and laid aside."[1]

This was the peculiar merit of Mr. Campbell, and it was this attitude which brought out such opposition; making truth the ideal aim and seeking to bring the

[1] C. B., p. 213f.

cause up to the measurement of the standard of truth, instead of making truth conform to the holdings of the cause. This position was destructive to the narrowness of the cause, but constructive to the broadness of truth. What was lost in the merely churchly was gained in truth. What was overthrown in churchanity was gained in Christianity, the pure religion of Jesus. This, too, was his stand upon the Bible. He said let us look at the Bible through the eye of truth. Let the Bible as it really is speak to us. Let us not, through our distorted vision of what we would like to have it be, try to make it appear something it is not. Even though we feel that our vision of what it ought to be is the ideal, still, in the interests of truth, let us cast aside our ideal vision and penetrate the Bible with unveiled soul, allowing it to stand out in its true colors.

In the year 1859 the *London Dispatch* characterized Mr. Campbell as: "One who resolved to discard all human creeds and confessions, * * * contended that the impartial and enlightened interpretation of the Bible would infallibly lead mankind to a knowledge of its truth, * * * proceeded in a free examination of the Bible. * * * Even among these people, however, Mr. Campbell's views were singular and extreme in consequence of their liberality; his talents were so commanding, and his influence soon became so great that the utmost jealousy was excited."[1]

Mr. Campbell himself gives us touches of *his treatment*

[1] Mill. Har. 1859, p. 486f.

as a heretic, how he was misrepresented, misinterpreted and defamed. Of this he says:

"Good has been often called evil, and evil good. Truth has been piously called error, and error truth. Pure religion has been frequently called heresy, and heresy pure religion. Paul had to confess that he worshipped God in the way which the populace called heretical and blasphemous. Because we have said that we Christians are not under Moses, but under Christ; not under the law as a rule of life, but under the gospel, we are said to have spoken 'blasphemous words against Moses and the law.' Because we have said that the Jewish Sabbath is no more, we are represented as without religion, profane and impious; and, because we have called much of what is called *warm* preaching, and warm feelings, and great revivals, enthusiasm, we are said to deny 'experimental religion' or the influence of the Holy Spirit, by the word, upon the minds of believers. 'Yes,' say our enemies, 'you deny the moral law, the Christian Sabbath and experimental religion.'"[1]

A friend writes to inform him of a conspiracy formed "to put a stop to the alarming spread of those principles" of his. These they have honored with the title of "damnable heresies." Furthermore, the body "*Resolved,* That we will not fellowship the doctrines propagated by Alexander Campbell." He responds as follows:

"What means this intolerant spirit? I ask again, What is the meaning of it? Is every man who acknowledges in word and deed the supreme authority of Jesus of Nazareth as Lord Messiah; who has vowed allegiance to him. who is of good report as respects good works, to be sacrificed upon the altar of opinion, because his opinion upon some speculation, fact or doctrine, differs from mine? Because, while he admits that

[1] C. B., p. 39.

Jesus died for our sins, he will not dogmatize upon the nature, extent and every attribute of 'the atonement,' is he to be deemed unfit for the kingdom of heaven? Admitting 'an election of favor,' is he to be given over to Satan because of some opinion about the conditionality or unconditionality of that election. In one word, are we to understand that an exact agreement in opinion, a perfect uniformity is contended for as a bond of union? If so, let our Baptist brethren say so, Let them declare to the world that

"'Tenth, or ten thousandth, breaks the chain alike.'

"That a disagreement in the tenth opinion, or in the ten thousandth opinion, breaks the bond of union. If this be the decree, let it be published and translated into all languages—let it be known and read by all men. If, again, a perfect uniformity be not decreed, but a partial uniformity, let it be proclaimed in how many opinions an agreement must be obtained; then we shall know who are, and who are not, to be treated as heathen men and publicans.

"What makes divisions now? The man who sets up his private judgments as the standard of truth, and compels submission to them, or the man who will bear with a brother who thinks in some things differently from him? No man can, with either reason or fact on his side, accuse me of making divisions among Christians. I declare non-fellowship with no man who owns the Lord in word and deed. Such is a Christian. He that denies the Lord in word or deed is not a Christian. A Jew or a Gentile he may be, a Pharisee or a Sadducee he may be, but a Christian he cannot be! If a man confess the Lord Jesus, or acknowledge him as the only Savior sent by God; if he vow allegiance to him, and submit to his government, I will recognize him as a Christian and treat him as such. If a man cause divisions and offenses by setting up his own decisions, his private judgment, we must consider him as a *factionist,* and as such he must be excluded—not for

his difference in opinions, but because he makes his opinion an idol, and demands homage to it.

"There are some preachers in the East and in the West—some self-conceited, opinionated dogmatizers—who are determined to rend the Baptist communities into fractions by their intolerance. They wish, moreover, to blame it upon us. As well might they blame the sun for its light and heat as blame us for creating divisions. When we shall have cut off from the church any person or persons because of a difference of opinion, then they may say, with reason, we cause divisions. Till then it is gratuitous. They are the heretics, not we. Yes, they are the heresiarchs, and will be so regarded by all the intelligent on earth, and by all in heaven."[1]

In his sermon on "The Law" he says:

"But as this discourse was, because of its alleged heterodoxy by the regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is as an item of ecclesiastic history interesting. It was by a great effort on my part that this self-same Sermon on the Law has not proved my public excommunication from the denomination under the foul brand of 'damnable heresy.' But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority.

"This unfortunate sermon afterwards involved me in a seven years' war with some members of said association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of said crusade. which Stephen assigns as the cause of the misfortunes of Joseph.

"It is, therefore, highly probable to my mind that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by

1 C. B., p. 651.

me. I have a curious history of many links in this chain of providential events, yet unwritten and unknown to almost any one living—certainly but to a very few persons—which, as the waves of time roll on may yet be interesting to many. It may be gratifying to some, however, at present to be informed that but one of the prime movers of this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may farther say at present that I do not think there is a Baptist association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence, to my mind, that the Baptists are not so stationary as a few of them would have the world to believe."[1]

Mr. Campbell was experiencing in his heresy trial what J. J. Haley was feeling when he said: "Are not some of us trying to circumscribe the boundaries of liberty with as much zeal and persistence as our fathers did to enlarge them? Are we really afraid for educated men to utter themselves honestly and freely? Is the truth endangered by such freedom? Am I bound to agree with a leading preacher, or a theological professor, or editor of a prominent paper on pain of being hounded as a heretic and put out of the synagogue as a dangerous man? Does not the liberty of a free man in Christ come a little high at this price? The last conversation the writer had with Alexander Procter, the great man said: 'The most pathetic, the most tragic thing I know is the fact that the moment a man comes to a view of God, and the universe, Christ and the Bible, that he can hold and respect himself, that moment he becomes a marked man, to be

1 Historical Doc., p. 218f.

branded by preachers and religious newspapers as a heretic and an infidel.' The week before in the city where this remark was made an ultra orthodox religious paper spoke of this great and Christ-like man as 'that infidel 'Procter.' Is this not an instance of overcharge for freedom among the free?"[1]

Says the Hebrew poet:

> "O, sing unto the Lord a new song;
> Sing unto the Lord, all the earth.
> Let the heavens be glad and let the earth rejoice."

The fact remains, and increasingly brightening by the passing years, that *Alexander Campbell was not counted a heretic because he was such, but because he lifted to the world a new song.* "An old song," says Prof. McFadyen, "can always count upon a welcome, formal if not hearty. But a new song! Few have the courage to raise it, and many and loud and discordant are the voices that strive to drown it out."[2]

A common fate has hovered over not a few of *these singers of new songs.* There came once to earth the sweetest singer the world ever heard. His song breathed the melody of the Infinite Father in his wonderful love and compassion for men. But it was a new song! And men turned back to their cold, heartless, rigid, mechanical law, saying, "Let us have no more of this love-song—crucify him! crucify him!" So they crucified the Son of God! But the song died not!

Stephen to his age raised anew the song. But the cry

1 The Christian Century, Nov. 29, '06. 2 The Divine Pursuit, p. 99.

rang high, "Away with him!" As they stoned away his life, his face shone with the radiance of an angel's—prophetic of the fact that truth never dies.

Paul, too, was torn from the cherished scenes of his labors, by these destroyers of new songs, and thrust within the Roman prison, dying a martyr to the song of truth. But the song lived on! These are but gleams from the crowded pages of history. These are but a few of the love-chapters of sacrifice. Rivers of blood have flowed from these singers of new songs. History gives us not one Calvary, but many Calvaries. Look to the record. By the Inquisition alone, from 1481 to 1808, 340,000 persons were punished, and out of these 32,000 burnt!

Still such sacrifice is not without its value to truth. Says Draper: [1]"The death of Servetus was not without advantage to the world. * * * Men asked, with amazement and indignation, if the atrocities of the Inquisition were again to be revived. On all sides they began to inquire how far it is lawful to inflict punishment of death for difference of opinion. It opened their eyes to the fact that, after all they had done, the state of civilization in which they were living was still characterized by its intolerance. * * *

"Let it also be remembered that, considering that worthlessness of the body of man, and that, at the best, it is at last food for the worm, considering the infinite value of his immortal soul, for the redemption of which

[1] The Intellectual Development of Europe, Vol. II, pp. 189, 226.

the agony and death of the Son of God were not too great a price to pay—indignities offered to the body are less wicked than indignities offered to the soul. It would be well for him who comes forward as an accuser of Mexico and Peru in their sin to dispose of the fact that at that period the entire authority of Europe was directed to the perversion, and even total repression of thought—to an enslaving of the mind, and making that noblest creation of heaven a worthless machine. To taste of human flesh is less criminal, in the eye of God, than to stifle human thought."

What a record! Who shall say that the suffering God is not still upon the earth! Who shall declare that his love is not made manifest! What a host of noble comrades, fellowshiping in the Divine agonies, have gone to the Inquisition, to the stake, or to the loss of their good name, because they claimed the right to think and possessed that rare faculty of making their ideas walk out alive among the children of men! Luther, Cranmer, Cromwell, Galileo, Bruno, Darwin, Spencer, Campbell, and thousands of others, no less earnest if not so renowned. These, the singers of new songs! These, damned by their own generation!

Yet the sacrifice has its compensation. Who, in the face of Truth, glorious, blood-bought Truth, would raise a hand to stay the tide, would environ themselves in error rather than to see Truth come even at such precious cost? There is a pain that is divine. There is a death that is immortal. These truth-bringers have im-

mortalized themselves. They have garnered truth divine. They have incarnated divine love. By their cowardice the scarlet-thread which runs through all creative-love has not been broken. They have been true to the universal law. They have fulfilled their task by serving God and truth. They can say, "It is finished," though compelled to say it from the cross. Their effort the next generation will acknowledge. For it will, by these light-bearers, have been lifted up above the mists into the regions of clearer sight. The world grows on apace. While the Kingdom of God rolls into it. The great universal law stands anew revealed by each life yielded in the fight for truth. And again the world learns the blood-taught lesson that all of truth, and love, and beauty, comes not by each remaining silent and inert in the mighty struggle of life, but by the way of the cross, by each strewing his pathway with the sacrifice of self. Then let the singers sing their songs till they have sung into this songless world the harmonies of the skies!

"There came a singer through the world,
The world of grim to-day,
The fire of life was on his lips
And in his heart the May.

He sang a golden song of love,
Of truth and truth's desire,
And flung a majesty of might
From his alluring lyre.

He came to where the cliques of song,
Life's grim Sanhedrim dwelt;
They hated him because of all
The truth he sang and felt.

They hated him and cried him down,
  Because they saw in him
The lark in heaven, sweet and clear,
  That made their singing dim.

They slew him with their evil tongues,
  Their artful, false disdain,
And life lost all that joy and hope
  That should have been its gain.

They drove him from the doors of hope,
  The gates of human fame,
Until in dusk of evil spite
  He died without a name.

His melody went fading out,
  Till under heaven's bars
His mighty music sobbed and sank,
  And melted to the stars.

Then in his place they set them up
  False gods of tinsel show,
Poor helot, soulless, mumming mock,
  Of mighty long ago.

And built them temples born of art,
  Upon an evil time,
When gold and power and pelf were prized,
  And rhyme was only rhyme.

And starved the yearning sons of God
  Of beauty, love and truth,
And gave them stones who asked for bread,
  In dread and shameless ruth.

How long, O Life, this mighty ill,
  This reign of hate? How long
Permit to dree their evil weird,
  Earth's murderers of song?"

—(The Collected Poems of Wilfred Campbell.)

CHAPTER VIII.

The Outlook---"What of the Night?"

There is not one dark cloud, not one dark speck, in all the heavens of Christian hope. Everything seen in its wide dominions, in the unbounded prospect yet before us, is bright, cheering, animating, transporting.—Alexander Campbell.

Not unto endless dark do we go down,
Though all the wisdom of wide earth said, "Yea,"
Yet my fond heart would throb eternal "Nay;"
Night, prophet of morning, wears her starry crown,
And jewels with hope her murkiest shades that frown.
Death's doubt is kerneled in each prayer we pray;
Eternity but night in some vast day
Of God's far-off red flame of love's renown.

Not unto endless dark. We may not know
The distant deeps to which our hoping go,
The tidal shores where ebbs our fleeting breath;
But over ill and dread and doubt's fell dart,
Sweet hope, eternal, holds the human heart,
And love laughs down the desolate dusks of death.
—(The Collected Poems of Wilfred Campbell.)

If I can put one touch of a rosy sunset into the life of any man or woman of my cure, I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest, I need not mourn if I work no great work on the earth. Let God make His sunsets; I will mottle my little fading cloud. To help the growth of a thought that struggles towards the light; to brush with gentle hand the earth-stain from the white of one snowdrop—such be my ambition. So shall I scale the rocks in front, not leave my name carved upon those behind me.—George MacDonald.

CHAPTER VIII.

THE OUTLOOK—"WHAT OF THE NIGHT?"

We have been surveying a man whose greatest original contribution to the world is undoubtedly himself. We have listened to his controlling ideas which he, with strong voice, lifted to his age. If at times we found him holding to the old terms in his age contact, we found him constantly putting the new meaning into these terms. We may justly think of him as Herrmann thinks of Luther: [1]"It was one of the marks of his significance as a reformer that he clothed the new thought in the forms of the old, and so bequeathed it as a hidden germ to those generations which should only wean themselves by long mental exercise from the forms of thought employed by the ancient church." We have found him with a message both for his own age and a message for all time. He was intensely modern.

The present is born out of the past. That does not mean that the present shall live in the past. The future grows out of the present, not the past. *The uniqueness of the movement inaugurated by Alexander Campbell and his coagitators is that their followers do not follow them.* Mr. Campbell was no dogmatist. He announced principles to be developed. He would have no one

1 Communion with God, p. 150.

slavishly follow him. If he felt himself to be striking out new paths in his return to the Christ he did not desire that his successors should keep to his beaten paths; but should anew go back to the Christ, each individual for himself, and there learn the way of truth and duty from the Great Teacher. One of his frequent recognitions is not only that the change of time outwears all verbal expression, but that that same time would overtake his own theological exposition, rendering it old, so that it, too, would pass away to give place to the new. Therefore he would not have his admirers literally follow or think his thoughts after him. Rather would he have them comprehend the significance of his life and work, catch his spirit, and turn to the fulfillment of their task, in the age, and under the conditions of the times, and with the means of the day in which they live. We cannot think, then, of the movement pleaded by him, as a stereotyped affair debarring further change and progress, nor as a closed shell into which no more light might enter. We are forced to think of it as *a movement.* Something moving onward and upward. Progress, development, perfection—these are the ideas that characterized the movement?

What is the outlook? Where one stands, the point of observation will determine one's view of the situation. The child of time, with eyes closed to progress, with mind incredulous of the power of truth to win, and heart unresponsive to the vast significance of the movements of the universe, will cry 'tis dark, 'tis night! It will be

such a view of the world as the man got behind the stump. If one is viewing things from the standpoint of the eternal order a different view will obtain.

Some have felt that the outlook for the brotherhood of Disciples is dark. Shall we allow this to prove true? Shall we prove to the world through our failure that liberty of thought must be clasped in creed? Or shall we not rather be an example to the world that the right to think grows strong and mighty in freedom? This is the question. Charles Alexander Young presents an important consideration which is in perfect harmony with Mr. Campbell's own thought and spirit:[1]

"The next great step in the progress of the church toward religious liberty is marked—and this is the contribution of Thomas Campbell—by the distinction between the personal faith of the believer and the theological faith of the creeds. With the breaking of the Papal tyranny there ensued a theological tyranny, which has ruled in the Protestant church through its creeds to the twentieth century. Every new assertion of Christian liberty has resulted in a new tyranny. Luther exercised the greatest liberty of thought personally, but it was lost to his followers. Calvin exercised freedom in the pursuit and acceptance of new truth, but it departed from those who followed him. Thomas Campbell exercised the greatest possible liberty, and would be bound only where the Scriptures bound him; but is it any surprise that there has been less liberty among his followers?

[1] Hist. Doc., p. 42f.

Where Luther stopped growing, there Christian thought and life hardened into a fixed form. That which Luther was free to think in his lifetime, the next generation was obliged to think, as a condition of fellowship in the Lutheran Church. There is danger that where Thomas and Alexander Campbell arrived in their movement to restore primitive Christianity, there those who gather around them shall stop. The principle of liberty, the right to grow with the growth of truth, needs perpetual emphasis and incessant utterance. Back to this principle has gone every great soul for fresh inspiration and a new starting point in the ascent toward perfect truth as it is in Jesus Christ. Liberty of thought, liberty of opinion, is utterly opposed to authority in opinion. To grant liberty of opinion, liberty in the pursuit of truth, yet to fix beforehand the opinion at which one must arrive, is a denial of liberty.

"This principle seems most impossible of application in great transition periods, such as the present. The opinions of the last generation of teachers, to which the Campbells belonged, were fixed and definite. They settled the question as to what were mere opinions and what essentials of the faith. To-day there is another set of opinions which has taken their place. The task is laid upon this generation anew to settle the relationship of these opinions to the old, and to the essentials of the faith. The inevitable condition has arrived in which some opinions are pronounced true, others erroneous. It seems the most difficult thing imaginable for those who think

the new opinions erroneous, not to go on to judge those opinions dangerous to the faith. Yes, they say, we acknowledge that they are mere opinions, but they are dangerous and ought not to be tolerated. This is an abridgment of liberty in non-essentials.

"The conclusion of the whole matter is that there is just as much need of liberty in new opinion as in old opinion with which adjustment has been reached. In other words, openness to new truth, new ideas, new opinions, is just as essential to the unity of the church as liberty in old opinion. The refusal of the teachers of the church to be hospitable toward new truth has driven some of her best spirits from her, and obliged them to form new organizations for fellowship. The church of the very next generation has frequently welcomed truth that was rejected by the preceding. There are new truths being uttered to-day, which, though denied a place in the body of Christian truth by the church of to-day, will become a part of it to-morrow. There are new sects arising every year and building upon rejected truth —truth for which the existing churches have found no place."

This crystallization is just what we found Mr. Campbell protesting against. It is true, from the very nature of things, it has ever been so, that there is always a following of any good which fails to come up to its best measurements. It is true, it is lamentable that it is true, that there are within all brotherhoods of men some who fail in coming up to its sublimest heights. Selfishness,

jealousy, superstition, ignorance, willfulness, bigotry—these go not out but by prayer and fasting . Yet who shall say that it is dark—hopelessly dark? Many who have used Mr. Campbell's name as authority, quoted his word, and sworn by him, do not yet know him. What is needed to-day is a good, wholesome acquaintance with the genius of the man who became the life and inspiration of this movement. When men once get under the sarching light of his acquaintance the darkness will begin to flee away and they shall behold the shining hills of day. *No, 'tis not night! 'Tis morning!! 'Tis glorious day!!!*

This may not seem true from the reader's point of view. As the darkey said: "It all 'pends on which side yer on." But when I turn to the great men of our movement I find the day growing wonderfully light about me. Here is where the little insignificant thoughts and gossips fall away to make room for strong, tall, sun-crowned personalities. The significance and promise of our movement to-day lies in these men—thinking, feeling, willing, living men. Men who have in their association with Mr. Campbell not tried to copy him nor to stop the development of his splendid work by fixing it, but have, with open minds and responding hearts, caught his vision, and are saying to this generation, "Come up higher." No, it is not night when there is such a host of fine spirits who, unwilling for the movement to crystallize about our leaders, are standing out boldly for truth, liberty and progress.

It is not night when *our institutions of learning* are, as they are, opening up the treasures of wisdom to the thousands of bright, capable young men and women of our land, and training them not only to express themselves in harmony with the noblest that there is in God and man, but fitting them to face unflinchingly the problems of their time, and heroically grapple with them.

Of course, all this effort toward progress and perfection does not come silently, sweetly and serenely. This is not always the way of such. Often times it seems as if hell were let loose on earth. But this is not the case. This is only the way the Kingdom of God has of coming to earth. It was the same in Jesus' day. We have found Mr. Campbell wrestling with the same law of development. One should not grow restless and disheartened if progress often seems harsh and runs not by straight paths. Such is but the method of God. This fluttering we often hear making the air grow dizzy about one is only the action of the wings getting adjusted for higher flights. That life may enjoy new and larger worlds there must be the breaking and snapping of cerements. These are but the birth-pangs—the tearing away from the narrow confines of the old existence with the consequent new adjustment to the larger life. This is as true of conscious man as of God's world of insects and flowers. So never mind the throes. Let the good work go on. 'Tis the sign of life, not death. 'Tis day! 'Tis day!! The old earth groans, but the Kingdom of God rolls into it!!!

The disciples, above all people, should be unwilling that any chasm should yawn between the church and the school. From the beginning they have stood, and will stand to the end, for the highest and best education and scholarship. Never willing that our plea should make its appeal solely to the emotions, profound thought has ever characterized it, and ever will.

The past teaches us that success has attended the message of God's chosen ones in every age proportionate to their *ability to adjust the truth to the age conditions.* It is important, then, that in the grasp of our message we recognize that there is a "to-day." We cannot afford to close our eyes in the full-orbed light of the present and go about saying, "All things are as they were from the beginning." Peter exhorted the people to be "established in the present truth." The confronting task of to-day is not getting a message, that we have—but finding points of contact for the application of truth which we already possess. Whether we believe in the present-day methods and ideas or not, we must know them. We must know that there is a "to-day." Not to feel its atmosphere would be like a man who would make no provision for the changing seasons. Every age has its time-spirit, which Hegel defined as "the Spirit of God realizing itself in the history of man." It might be thought of as the general atmosphere of the age. And whether *we* feel it or not, *others* do.

As long as we look askance at the schools and colleges, close our minds to development, and refuse to our

thought science, literature and art, we need not expect the intellectual world to give our plea any enthusiastic reception.

If our message is the Christ, education needs Christ. The facts that education brings must be interpreted in the light of their eternal meaning. May it not be said of us, as was said of God's chosen ones of old, "My people perish for lack of knowledge." The dominant thought in philosophy to-day is the unification of all knowledge. Perhaps God has raised us up for this very purpose.

He who fails to feel the magnitude of to-day must lag behind. Anna Robertson Brown Lindsay's "Warriors" came from the press in 1903. She tells us in the preface that she had begun to write the book five years before, and much of what she wrote which she had uttered as prophecy had been fulfilled when the book went to press. It is useless for us to talk about the "average man." Books of every description are flooding the land. The "average man" finds the newest in his fictions, magazines and papers. In fact, the "average man" is the "modern man." This age demands the truth of God stated in terms of to-day. Pentecost was unique in that every man heard the gospel in his own tongue. This age has a right to hear the gospel in the current language of the day.

Some have imagined that the new conceptions of things required a new message—a new revelation from God. *No new message is needed.* Fundamentally the

message is as ever—the love, justice, mercy and goodness of God as revealed in Jesus Christ. It strikes us at a new angle. Our experience illuminates it. In the light of hitherto undreamed of conditions the fresh vision of the Christ seems to the impassioned soul like a new message. This is the nature of progressive revelation. We see only the part that our circumstance draws forth. God and Christ fathom it all. Jesus said: "I have many things to say unto you, but ye cannot bear them now." God brings to his chosen ones the present century. It is his preparation. The opportunity is ours. His message of salvation must be laid upon the heart of to-day's needs. It is a problem of adaptation that confronts us. Forward to Christ is our rally cry. Christ is not in Jerusalem more than he is in our midst. The call to-day is for a people who can bring to the world's need the message from God. Mr. Lecky, the historian, says: "It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice." Said Gladstone: "The longer I live the more I feel that Christianity does not consist in any particular system of church government, or in any creedal statement, but that Christianity is Christ." In "The Death of the Desert," Browning declares:

> "I say, the acknowledgment of God in Christ
> Accepted by the reason solves for thee
> All questions in the world and out of it."

Our message in its appeal is manifold. Social conditions need Jesus Christ. We can gain nothing and may lose all by feeling bitter toward the world because it seems often to rival the church, has a social conscience, a Bible—in its code of ethics, an enthusiasm for humanity, and a feeling for brotherhood. These things are indicative of enlightenment, progress and human need. Upon this common ground we find our approach in bringing to society the love which Jesus taught the world, the only force which will cement and regenerate humanity. In its desire for brotherhood we may enjoin its natural counterpart and foundation—God's Fatherhood. The one is unpractical and impossible without the other. We need feel no alarm to learn that the Buddhists, Hindoos, Brahmins and Mohammedans have their sacred books with beautiful and moral sentiments, but take courage and thank God that our message has expanded from a plea to the denominations to a message to nations. We have a Christ of whom we need have no fear that he will suffer in comparison. As we would have them do by us, we should recognize all the good in their religions with a feeling of certainty that since they have *good* they will learn to know the *highest good.* This is our point of contact. The ethnic religions have much that is true and pure, but they lack Christ. It requires but a people fully possessed by the spirit of Christ to make the Orient reflect the "Light of the World."

Commensurate with the world's great physical changes have been the mighty changes in the political and indus-

trial world which have brought to the surface feelings of discontent among workingmen. These cries of anguish from the burden bearers are prefaced with aspirations, longings and hopes for future betterment which are powerful in determination. There has been a turning from the individual to the society. The individual is almost in the mass. The solidarity of the human race is painted in most glowing colors, and the idea of brotherhood is given a new setting. Even Buddhists, Confucianists, Brahmins and Hindoos urge the doctrine of brotherhood. This is the foundation stone of the democratic and socialistic movements of the day.

The glory of our movement is the success with which our fathers brought the truth of God to bear upon the conditions of their day. The efficiency with which we bring divine truth to today's needs will determine our future glory. The fathers never purposed that we should be imitators of them nor interpret the mind of Christ through them. "Back to Christ" means beyond the fathers, and even beyond the apostles, to Christ himself. We must read them through Christ, not him through them.

To be loyal to the fathers, as well as to Christ, is to imitate their heroic spirit in wrestling with the problems of our own day, to emulate their loyal feeling for the Master, to share their sacrifice and toil, and to realize in our own lives the mighty love that stirred within their souls; rather than to think what they thought and say what they said in the face of their conditions.

Great and glorious are *the tasks that confront the*

church today. We may go forth sounding an evangelistic note which will bring into harmony every discordant element. But to make this possible the church needs preparation from her own message. The church needs Christ. His love must animate and his Spirit possess her. 'Tis not enough to accept Christ in doctrine. He is life. Submission is only passive. He must be employed and expressed. In this very world he brings us into life "more abundant." His Kingdom unfolding itself in a thousand ways in the life all about us, must impassion, inspire and thrill the whole church of God. Not the infidels without the Church are impeding her progress and delaying the coming Kingdom, but those within who fail to lay hold—in thought, imagination and faith—of God in his eternal purpose—those who fail to go forth with her message of the Christ with an awakened consciousness of all things both in heaven and earth. The "Christian Evangelist" places the situation before us thus:

"Never was the church, in any age, confronted with greater tasks than the Church of today. These tasks may be broadly stated as the evangelization of the heathen world and the Christianization of the civilization of professedly Christian lands. This involves the Christianization of our business, of our politics, of our laws and institutions, of our educational processes, of our system of preventing crime and of punishing the criminals, and all that goes to make up the private and public life of a people. These tasks, in which the Church must at least lead if they are ever to be accomplished, require at least

two things on the part of the Church, namely, a deeper spiritual life which shall bring it into closer fellowship with God, and the healing of its divisions, so as to present a united front against the forces of evil. The first of these is essential to the realization of the other. We can never have the unification of a divided Church until it gets a clear vision and a stronger grasp of spiritual realities, and rises out of the region of the carnal into a higher faith and a purer worship. And never can the Church achieve the victory over the world and accomplish its sublime mission until it closes up its divided ranks."

Dr. Willett truly says: *"The progress made during the life of Mr. Campbell did not cease at his death,* and that the highest loyalty to him and the truths he proclaimed does not consist in camping on the spot where he fell, but in pursuing the path of progress he followed through life. If this Reformation would escape the fate of preceding movements, it must avoid their mistake of crystallizing about the positions which their leaders last occupied and failing to advance as those leaders had done through life and would still have continued to do if alive. If this mistake should be committed by the Disciples nothing could save them from the fate that has overtaken several previous reformations."[1]

Dr. Garrison puts the matter forcibly:[2] "We must go forward. We have not yet apprehended that for which

1 The New Christian Quarterly, Jan., 1896, p. 96. 2 A Modern Plea for Ancient Truths, p. 15f.

we were apprehended by Christ Jesus. Our religious movement has not attained its ideal—much less God's ideal. He has greater work for us to do than we have ever dreamed of, if we will only follow where Christ would lead us. He wants a continuous and progressive reformation that shall address itself to the condition and needs of each passing age. He wants no crystallization, but perpetual growth. All previous reformations have crystallized. Shall ours? Not if we are willing to be led of Christ."

Coming to Mr. Campbell is like drawing near to any great personality. It is not so much his word that builds us up as what his word suggests to and evokes from us. That which really helps us is the great thinking, feeling, willing soul which the words seek, though always inadequately, to interpret and express. It is the touch of soul with soul that enlarges us. It is the fellowship of life with life that cheers us. So it is not only in what Mr. Campbell said so clearly, systematically, and beautifully that comforts us, but, in what sometimes he left unsaid, in what he would say, in what he aspired and yearned, in "instincts immature," in "purposes unsure," in thoughts hardly expressed, in fancies not escaped. It is his great progressive soul, struggling within its narrow confines of flesh and environment, ever reaching out unto the Infinite, that impresses us. The inspiration that he grants us is not confined to terms, propositions, nor even ideas. We feel the atmosphere of the man. We even forget the man as we are caught up into his glorious task of life.

We, too, become absorbed as we share with him the sufferings and joys incident upon such strenuous pressing toward the Goal. We even feel that this splendid task has become our task. Life becomes sweeter and more meaningful, with such a friend, and as the noblest in us longs for expression, we feel ourselves rising to the heights with him. Yes, the real incentive of such association is that the outward man falls into the background —his form, his manners, his word—and we find ourselves face to face with God.

Alexander Campbell passed through life earnestly, sincerely, gracefully. His passing to God was beautiful and victorious, while the immortal truths of his religion live and stir today in thousands of hearts from whom they evoke the best and noblest expression.

Therefore, *he, having passed into Immortality, is still speaking upon the earth.* So 'tis not night, but glorious day! In such souls, touched and transformed by the Divine passion, "mercy and truth are met together, righteousness and peace have kissed each other." As we pen these closing words, nestled here among the rugged Rockies, fit emblem of Truth, those giant forms lift themselves from earth to heaven; snow-crowned as they are, seeming cold in their awful grandeur, yet withal sun-kissed and overarched with sky of blue. We are impressed that God and man are in league; that heaven and earth are in union; that "Truth springeth out of the earth and righteousness hath looked down from heaven."

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